



An ouersight,
and deliberacion v
pon the holy pꝛophete
Jonas: made, and vꝛte
red before the kynge
maiestie, and his maost
honorable counsell, by
Thon Hoper in leut
last past. Compre-
hended in seuē
Sermons.
Anno. M.
D.L.

Excepte ye repente, ye
shall al peryshe.
Luke. xiii.



Cum priuilegio ad impꝛi
mendum solum.

To the moost pui-
 saunt Prince, and our most re-
 doubted Soueraigne Lord Edward
 the syrt, by þ grace of God, Kynge of
 England, Fraunce, & Ireland, defens-
 der of the fayth, and in earth nexte,
 and immediatlye vnder God, of the
 Churches of England, and Irelande
 the supreme head. And also vnto the
 most wyse, godly, and mooste honora-
 ble Lordes of hys bygbnes priute cou-
 tel, his most humble, louing, and obe-
 diente subiecte Thon Hoper, electe,
 and sworne Byshoppe of Glocester,
 wytheth all grace and peace from
 God, wyth longe, and the same
 most godly, and prosperous
 raigue ouer vs, in all
 honoure, healthe,
 and perpetual
 felicitye.



Among all other
 mooste noble and fa-
 mous dedes of kyn-
 ges, and Princes,
 none is more god-
 ly, commendable,
 nor profitable to
 the cōmon wealth, then to promote,
 †.ii and

The Epistle.

and set forth vnto their subiectes the pure, and sincere religion of the eternall God, kyng of al kynges, & Lorde of al Lordes. Then shal iustice, peace, and concord reigne, the doore of Idolatrie be shut vp, by the which hath entered all euyl, and kynges, & kyngdomes fallen into icopardy, as þe wyrtynnges of the Prophets do testifie. But the more this noble fact is glorious, godly, & princely, the more difficult, & hard it is. For the enemye of God & of al mankind, the deuyl, customably is wont to deceiue the princes of þe world so that eyther they utterly neglect the religion of the true God as a thyng folyshe, & of no estimation: eyther prouoke the cruellpe to persecute it. If he cā byng nether the one, nether þe other of these to pass he wil do the beste he can to preserue a mixt, and mingled religion, that shal neyther playnly be agayn, nor wholye worth hym: And so vse þe matter, that partly gods truth shal take place, partly the superstitious inuencion of man. The which mingled and mixed religion is so muche the more dangerous, as it is accepted for pure and good. Therefore it is earnestlye
forbids

The Epistle.

forbydden by God, as the examples
of the scripture declareth. Acheu the
kyng of the Aitaeltes when he had
remoued all grosse & sensyble Idolo-
latty: and with the sweard had taken
away all the Idololatticall priestes.
iii. Reg. x. is reprovod of God neuer-
theles because he walcked not in the
lawe of God with all hys herte, and
left not the wates of Jeroboã. And a-
gaynst these minglers and patchers
of Religion speaketh Elias the Pro-
pher. iii. Reg. xviii. How long sayeth
he wil ye halt on both sides? If y^e lord
be God, folow hym, if Bal, go ye af-
ter him. Euē so we may iustly say: If
the p^resthod & ministry of Christ wth
his notes and markes be true, holy, &
absolutly perfect, receiue it: in case it
be not, folow y^e pope. Christ cānot a-
bide to haue y^e leuen of y^e pharises min-
gled wth his swete flowre. He wold
haue vs ether hot, or cold, y^e lukewarm
he vometerd vp: & not wout a cause.
For he accuseth God of ignorancye &
folishnes, y^e entēdoeth to adorne & beu-
tify his doctrine & decrees wth humaine
cogitaciōs. What king or prince of y^e
world wold suffer his statuts, lawes,
& testamēt to be cut of, and set on at

✠.iii. euerpe

The Epistle.

euerye mannes lyberty and plesure
Shuld not the same glozy, maiesty, &
honour be geuen vnto the lawes and
testamēt of Christ, that is sealed with
his p̄cypous bloude? The worde of
god wherwith he gouerneth & ruleth
his church, is a septer of p̄d. p̄sa. ii.
and not a rod of wilow to be bowed
with euery mans finger, either a rede
to be broken at mans wi: no, neither
a pece of lether to be stretched & rea-
ched out with any mans teth.

These thinges be spokē of me moste
gracious & vertuous king, to cōmend
your maiesties & your most honorable
councils doinges that seke the glozy
of God & the restitution of his holy &
Apostolical church. The which thing
as your highnes & your most honora-
ble & wise council, haue graciously be-
gone: goddes mercy in the bowels of
Christ Iesu graunt you most graciou-
slye to perfourme. The people of En-
glande were oppressed wth the vyo-
lente and cruell tyrannye of Anty-
christ: darckenes and ignorance oc-
cupped the myndes almost of all men,
so that fewe knew the true way to e-
ternal saluacion. And yet many Prin-
ces and wise men delite and tarye in
thys

The Epistle.

this darcknes, and can not oꝛ wil not
beare noꝛ suffer the radyant and shy-
ning beames of the Gospel, moze the
the night crow can the beames of the
sunne: but the merciful father of heuē
shal better their sight when his good
and merciful pleasure is. But ꝑ Lord
be praised, your magesty, your moſte
honorable and wiſe counſel, haue not
cared what ꝑ greateſt part, but what
the better doeth: that the lawe of the
hygh and mighty God, may be know-
en to your highnes people, as did Da-
uid, Joſaphat, Ezechias and Joſias.
And in your maieſties ſo doyng, ye
bynde, not onely the true and liuinge
members of Chriſt to geue god than-
kes in thys behalfe, but alſo declare
your ſelfe to be the verye ſoutoure,
nource, & helper of the word of God,
according to the ſaying of Eſay. xlix.
Perſeuer gracious kinge in this qua-
rel and dangerous enterprize. Your
highnes ſhal not neade to ſere eyther
the ſtrength oꝛ cautelles of your ene-
mies: for ther is no wit, wiſdome, noꝛ
counſel againſt the Lord, as Salomō
ſaith. pꝛo. xxi. No although they had
ſiluer as the grauel of the ſea, & gold
as comūne as the clape of the ſtretes.

†.iiii. zach.

The Epistle.

zach. ix. For albeit the horse is prepared
for the day of battayle, yet the victo-
ry cometh from the Lord. Proverb.
xxi. I am he saith the Lord that do
comfort you, what art thou that fea-
rest mortal manne, eyther the sonne
of manne, that shall be made as haye?
canst thou forget the Lord thy ma-
ker that stretcheth forth the heauens,
and laieth the foundacion of the earth?
Esa. li. Let these diabolycal soundes,
and speakings of euil men, nothing
trouble your highnes, nor your wise
and godly counsellours: As long as
the kynge is in his tender age his
council shoulde do nothinge in mat-
ters of relygion. For those mens fo-
lyshnes (rather I should say malice)
is condemned by the worde of God
that teacheth howe a kynge in his
younge age with his wise and god-
ly counsel shoulde abolysh Idolatry,
and sette forth the true, and Godlye
religion of the liuinge God.

Thus declareth the notable and
godlye facte of Josias that folow-
ed the religion of his father, not Am-
mon the Idolater, but of Dauid, not
declynge to the righthande, ney-
ther to the left hande. And destroyed
not

The Epistle

not only þ̄ Images of his father, but also of Jeroboam, & of Solomon. iiii. Reg. xii. xiii. Thys fact of Iosias holpe his godly councellers, & vertuous priests. Euē so Iosias beyng but a child was holpe bi his coūcellers in þ̄ like proceedings & refozmaciō of religio. In case þ̄ princes, Bishops, and priests had not knowē it to be þ̄ cōmā demēt of god to haue obeyed these. ii. yōg & godli kings, thei wold nothauē consented vnto their proceadynges. But wese how glad they were to do it. The Princes & coūcellers moued no sediciō, the Bishop and the priests sought not for þ̄ defēce of their proper doctrine, either to mingle theirs w̄ gods, but were cōtent w̄ the sole & only law of god. Ye noble Princes and coūcellers, praise be vnto the luyngē god for your great wisdomē, & godly assistēce in thys behalfe. And the Lord be magnified in al the godly and lerned Bishops, & others of this Realm, that haue, and do put to their helpes & studies to bring the church of Christ to her olde, and reuerend perfeccion a gayn. And all other that hynder your maiestyes Godly purpose, openlye

The Epistle

or secretlpe, God wyl doutles reuēge
at lengthe.

The godlye and vertuose begyn-
nynges, most noble Prince, of your
father the kinges maiesty, Wherby the
cpghte of a blessed memorpe, shall by
your highnes godly be ended, in hym
that can and wyl do all thynges for
Christe bys deare sonnes sake. And a
thousand tymes the rather shal your
maiesty restore againe the true mini-
steri of the church, in case ye remoue &
take away al þ monuments, tokens,
& leauinges of papistry. For as longe
as any of them remaine, ther remay-
neth also occasion of relapse vnto the
abolished supersticion of Antichriste.
Seeing I se in þ writings of the Pro-
phets, God to requite the obseruaci-
on of his law only, concerning religi-
on, and threyneth al Princes, priestes
and prophetes w his displeasure that
neglect or contaminate it with their
owne cogytacions, I can do no lesse,
howsoever the world shal take my do-
inges, but exhort and pray the magi-
strats to bring the church to her first
perfeccion. For if I shoulde studie to
please man herein, I were not the ser-
uant of God. And I am afrated lest
the

The Epistle.

the disease that infected the wharps
ses, infecteth also many unto a daies,
that minister in the church: unto whō
Christe spoke. Ihon. v. Howe can ye
beleue that seeke gloze one of an o-
ther, and the gloze of God ye con-
temne? God geue grace I maye not
saye. Hinc illi lachryme.

Helpe ye therefore O ye Bysshops
and prestes, the kynges maiestyes
and hys noble councelles procedyn-
ges, that all chyrches may be brought
to a perfecte and Apostolycall refoz-
macion: it is not inoughe to laye the
foundacyon of the temple, but there
muste bee buylded vpon it golde, syl-
uer and precyous stone. But in anye
case we muste take heede we laye no
strawe, nor stubble vpon the founda-
cion, if we do, it wyl be burned. i. Cor.
iii. If we do not buylde vp vpon the
foundacyon, then shall we be shente
as the Israelytes were. Aggeus. i.
Lette no manne excuse hym selfe
vpon the kynges maiestyes age, for
the age canne not excuse the kynges
maiestye it selfe. If hys relygy-
on in hys youth be according to god-
des word, he hath the fauour and pro-
mises of God to blesse, preserue and
keepe

The Epistle.

keepe hys maiestie, and his Realme,
thoughe the Deuil, and his members
wold say nay. If in youth hys maiestie
take a wrong religiō, he shal be as-
sured of gods displeasure, as it is to be
seene. iiii. Regum. xxi. Manasses be-
yng of twelue yeres olde, was crow-
ned kynge, and in hys youth reuoked
the Idololatrie that hys father Eze-
chias had abolshe, and in his so do-
yng displeased haynously the maiestie
of God, & at length was sore afflic-
ted, and punished for hys so doyng.
Beholde the displeasure of God in a
yonge king for a false religion. Neoa-
chim crowned the eyght yere of hys
age, for the cup he dyd in the syght of
þe Lord, was take prisoner by þe kinge
of Babylon .ii. Bar. xxxvi. wyth al
the goodly vessels of the Lord.

Thys kynge raygned but thre mo-
nethes and ten dayes before the Lord
reuenged the false doctrine he mayn-
tayned. These examples I dout not,
moste Godlye kynge, and vertuose
counsellers, moueth you too be care-
full of the true religion. The Lord
harbe strengthe and power inoughe:
seeke ye him, and geue no place to the
infirme

The Epistle.

infirmes persons of the flesh, for
the Lorde shalbe wryth you. Such as
thyneke peace and quietnes shal come
to the realme a better waye, then to
haue the true religion of God restor-
ed, they shal know the contrary in y^e
Prophet. Jer. Chapter. vi: the which
Chapter is the kyngs maiesty beate in
mynde and folow it, is worth a kyngs
reuenue: If a lord, y^e value of his land:
if the Bp^{sh}op, the estimacyon of hys
Bp^{sh}opryke: if the marchaunte the
gaynes of hys labour: if the husbāde
his Oxen and ploughe. And the same
commaunded God. Levit. xxv. Ob-
serue my statutes, and my iudgement
tes, then shall ye dwell safely in the
earth: & the earth shal bring forth her
frute, ye shall eat and be satisfied,
and dwell in the earth wythoute
feare. It is a fownd opiniō most graci-
ous kyng, and vnmeete for a christi-
an man to beate the Magistrates of
God in hand that in case the doctrine
of Christ, & his holy sacraments shuld
not be decked & set forth wth these p^{ar}au-
sible, & wel liking ceremonies (y^e is to
speke plainly) wth papistical superstitiō
it were to be feared of sediciō & tumult-
tes. Doubteles if the Popes members
would

The Epistle.

woulde not deceyue the people, but
teache them goddes worde, the peo-
ple woulde sone se the truth, and wyl-
lynglye leaue as muche as God and
their kinge should commaunde them,
as the gestes & factes of Josyas, and
Joas declarerh. Most gracious king
and noble counsellers as ye haue ta-
ken awaie the Wyasse from the people
so take from the her fathers also: the
aulter, vestimentes, and suche lyke as
apparelled her. And let the holy com-
munion be decked wyth the holpe ce-
remonyes that the hyghe and wyse
pypeste Christe decked and apparell-
led her in tyme of al. And fro whence
(myghtye Prynce and soueraygne
Lorde) springeth warre, and sedition?
Come they not from the onelye God
beinge angrye for the neglectynge of
hys law? so we be taughte by Esa. i.
And Ieremye. ix, sayeth: who is wyse
and vnderstandeth thys, and he vnto
whom the mouthe of the Lorde hath
spoken and declareth wherefore the
earth perissheth, and is lyke vnto the
burned wilbernes that no man maye
passe by it? And the Lorde sayed, be-
cause they haue forsaken my lawes
whych I put vnto them, and hearde
not

The Epistle.

not my waies, and walketh not therein, but folowed the desyre of theyr herts, and after Baalim, as thei wer taught by their fathers. And because we myngle mennes inuencions with hys lawe: For he sayeth, mine worshipp bym in vayne wyth the preceptes of men. Math. xv. And in the. ix. of Ieremy, the Lord declareth other manner of causes of war and sedition. The forsakynge of hys lawe, not to harken vnto hys voice, nor to walke in hys wayes, to go after the prauity and euylnes of oure owne harts. The vicpatynge and abuse of the Lordes supper. i. Cor. xi. Also the neglectinge of wyddowes and orphelynes causes, not to iudge ryghte iudgemente to the poore. Jerem. v. These causes muste be auoyded, or else truly the sayinge of Ieremye wyl take place. Chapter. vii. You trust in your selves, and in lyes that nothyng prospereth. The nextt waye to retorne the hand of gods anger and greate displeasure against vs, is to folowe Josaphat the kinge, that appointeth good iudges and godly priestes in euery cty. The iudges to iudge after the true lawes of the realme, and the priestes to do al thynges

The Epistle.

thynges in the churche accordinge to the worde of God; whiche teacheth suche knoweledge and feare of God and of the magystrates, that all the wysedome, lawes, and bookes that euer were made, be but counterfecte and foolyshe in respecte of it. Noz euer had God in heauen, or kynge vpon the earthe suche a frende as is the holpe Byble. For it teacheth the people and subiects of the realme, the feare of God, obedience to the kynges maiestye and bys Magystrates, and all mutuall and fraternall loue. Thys example and counsell of Iosaphat if it be neglected, ther cā no god lynes be amonge the people, as the texte sayeth: when Prophecie wanteth, the people shalbe dysipated and scattered abroade. Proverbes. xxix. To the doynges of these godlye offyces should al menne be exhorted, specially suche as beate the name of Bysshoppes and priests. If they will not be desirous and glad to haue, & helpe the ministry of the church to the primate & perfecte state againe, the Lord dothe cry vengeance towarde the, & wil not only require the losse of the selfs, but also of alý peple at their hāds

The Epistle.

handes. Ezech. iiii. xxxiii. Let them remember the complaynte of God hymselfe. Jerem. i. My people hath bene a losse flocke, my shepperdes haue deceiued them, and haue made them go astraye vpon the hylls. If these threatynge wyll not amend them, Gracious kynge, and you my honourable Lordes of his highe counsel, muste do wyth them as the mariners did with Jonas. What þ is, seing it pleased the kinges maieste and you my Lordes of his moste honourable counsell in the lentre to heare by me, I haue nowe at the request of manye godlye persons caused it to come abrode, and dedicated the same to youre Pryncelye maiestye, and mooste prudente Counsel, that youre hyghenes maye be bothe iudge and recorde of my doctrine vnto youre Maiestyes true and louing subiectes. The whiche doctrine is Catholyke, and godly in al thyngs, nothyng dyssentinge, but agreable wyth the Prophetes and the Apostels, as I am (accordynge to my bounden dutye) redye at all tymes to make answer, if anye thyng shal be attempted to the contrarye. In-

A.i.

case

The Epistle.

ease ther be now & the added a word
more or lesse, or peraduenture some
sentence, yet I know well y^e matter
is not chaunged nor altered, other
wyse then I spake it before your
maiesty: for I haue memoriales,
wherin I wrote before, y^e inuencio, or-
der, & disposition of al the matters
I wolde entreate vpon: As I vse, &
euer wyl doo of all thinges I speake
in gods behalfe to the people, write
my selfe, or cause an other to write,
the pithe, and disposicion of al thing
ges I speake vpon, that I maye
as well learne a farther knowe-
ledge my selfe thereby, as make an-
swere to myne enemyes, if any shuld
accuse me of false doctryne. The
God of all strengthe and consolati-
on gouerne your maiesty and your
mooste honourable counsell wth
hys holpe spryte, and grue you the
victorye of all your enemyes Amen.

Anno. M. D. L. Septembris. vi.

Sence y^e angel of god slew in
the armie of Sennacherib
gods ennemie a hundred
fower score & syue thou-
sande menne. Anno.

M. M. CC.

lxxviii.

(.°.)

The fyrste Sermon Fol. i.

made v. xix. day of February, in
the yere of our lord a. m. cccc. ii.
before the kinges maiestie & his most
honourable Counsell, by Thon
Doper Preacher, vpon
the holy Prophet
Jonas.

A Preface vnto the Prophet.



Is the of-
fyce and dewty
of euery good
chylde, that stu-
diouſly laboureth
to obey and folow hys fathers
commaundemente, before all
thynges, to know perfectly the
nature and condicion of hys fa-
thers wil. Wherfore if he be ig-
noraunte: in anye tymes in the
same thynges he iudgeth beste
of, he moſte offendeth, and the
thynges

A. ii.

The fyrst Sermon
thynges moſte pleaſaunte and
acceptable, as thynges moſte
dyspleaſant and vnacceptable
vnto hys father, he ſayeth and
refuſeth. Euen ſo wee that be
ſubiectes and the chyldren of
God the father almyghty, can
do nothyng gratefully and ac-
ceptable vnto his Maieſty, ex-
cepte we fyrſt knowe hys good
wyl and pleaſure towards vs:
or elſe we ſhal ther moſt offend
hym, where as we mynde moſt
to pleaſe him, and againe hap-
pye to improue as pernicious
and heretycal, that his wiſdom
approueth to be moſte Godly
and profitable. Wherefore as
the fyrſte poynte of a lounge
Childe, is to know what plea-
ſeth, and what dyspleaſeth,
what contenteth and what diſ-
contenteth

contenteth hys father, least he
shuld by ignoraunce displease,
where as hys sonnelike affec-
cion by naturall zeale woulde
please: so is it the second poynt
of a good Childe (hys fathers
wyl once trulye knowen) byli-
gently to obserue and kepe the
same, least he should by negly-
gence or contempt be seen wil-
fullye to contemne the thyng
he hathe wyth dyligence and
studye obedientlye submytted
hym selfe vnto. And incase (as
suche cases be mooste common
and dayely) that infyrmities or
other occasyon leade the sonne
from the obedyence of hys fa-
ther, the thyrde poynte of hys
dewtie is, spedelye to acknow-
lege his offēce, and desyre par-
don & merci for his trāsgressiō,

The fyrste sermon

As the prodigal and disobedient sonne dyd, Luke. xv. And David. ii. Samuel, and so after the remysyon and pardon obtayned, to be moze circumspect and wylse how he fall and transgresse agayne. Psal. li.

These propositions and sentences be so true, that no reasonable man doubteth of theym. But as the deuyll hath left in the world no truth nor veritie, whych by argument and question he hath not called into doubt: so troubleth he in this case the myndes of men wpth twoo questions. The first is, how and from whence the wyl of God maye be knowen. The seconde, what y wil of god is: So hath he preuayled amonge men for synne, that the trueth of these
questi:

questions is vnknownen to the
greatest part of the world, as it
was in Moyses tyme, Chyistes
tyme, & now in oure time more
ignozaunt and far from God,
thē they. He perswaded in those
daies that the wil of God was
knownen, not from heauen nor
oute of scripture Canonically,
as the Patriarchs, Prophets,
and the Apostles taught, but
that it was knowē by the wy-
tyngs, decrees, and statutes of
mē that were in the earth, and
that the wyl of God was to do
that man commaunded, and
not that God commaunded.

But as almighty god left not
hys church then, without some
that shoulde kepe the trueth of
bothe these questions amonge
the people, to preserve thē frō

The fyrste sermon
the daunger that muste nedes
folowe, where as trueth is not
knowē. So hath he done nowe
at thys presente tyme. And by
the same authoritie (as the de-
uill author and father of all
questions and lyes) was con-
founded the, so is he now. Mo-
ses instructynge the people in
the truet, of the fyrst question
whence the wyl of God should
be knowen, cōmaundeth them
neither to loke it in Aegypt nor
else where, but in the worde of
God. Deut. xxx. And Sayncte
Paule doth the same. Roma. x.
and S. Ihon. i. sayth: No man
hath sene the father, but y^e sōne
and he vnto whome the sonne
hath opened the father vnto.
God therefore and hys blessed
wyl is knowen vnto vs, be-
cause

cause he hath spoken vnto vs
by hys deare beloued sonne,
Heb. i. as he spake before tyme
vnto þe world by his prophets.
From Christ therfore and hys
word cometh the knowlege of
gods will, for þe father biddeth
vs hear him, Mat. iii. xlii. Jo.
i. Now what his wil is, þe truth
also appereth out of the booke
of God, and oute of none other
mans wrytinges. Mark. i. His
wyl to the worlde is thys: Do
penaunce, and beleue the Gos-
pel. That is to saye: let euerye
man bewayle, and repēt him of
hys synnes, and desyre the re-
myssyon and pardon thereof
for Christes sake. For whom,
the gospel sheweth, our synnes
shalbe forgiven. Iho. i. iii. iiii.
v. vi. Math. xi. Rom. v. Eph. i.
Thys

The fyrste Sermon

Thys doctrine from the fal of man hath bene alwaies taught in the Catholycke Church of Christ vnto all nacions, as the wytynges of the Prophetes and Apostles dothe testifie: in whom is fully, and abouidauntly contened al truth, and verity, and leste here for oure doctrine and consolacion. Ro. xv. Among the whych is also conteyned as a most faythful wytnesse of all trueth, and veritye thys holpe Propheete Jonas, who was sende by God to the Citie of Ninive, to preach vnto them Gods pleasure, and amendement of life: or else within fourtye daies, both they and the Citie, shoulde be destroyed.

Thys Propheet haue I take to interpretate for two causes

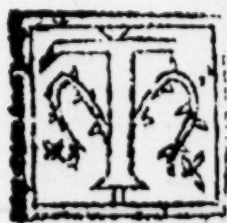
ses. The one, to declare vnto y
 kynges maiestye and his most
 honorable coucel, that the doc-
 trine we preach vnto hys ma-
 iesties subiectes, is one and the
 same, with the Prophetes, and
 Apostles. And as olde as the
 doctrine of them both, and not
 as newe as thele Papistes, and
 new learned men of Pappystry,
 wold beare the people in hand.
 The second cause is, to declare
 whych waye the synfull world
 may be reconcyled vnto God.
 And for the better vnderstan-
 dyng of the Prophet, I wyl
 deuyde him into fowre partes.
 The fyrst cōtēneth, into what
 daunger Jonas fel by dysobe-
 ing of Gods commaundemēt.
 The seconde parte conteyneth,
 howe Jonas vled hym selfe in
 the

The fyrst Sermon
the fyshes bellye. The thirde
part cōteyneth the amendemēt,
& conuersion of the Ninuities
at the preachynge of Jonas.
The fourth part conteyneth an
abiurgacion, & rebuke of god,
because Jonas lamented the
saluacion of y^e people and citie.

The fyrst Parte.

The fyrst part is deuided in
to thre members. The one con-
teyneth the Embassage, and le-
gacye of Jonas vnto Ninue.
The other conteyneth Jonas
dysobedience. The thyrde con-
teyneth the payne and punish-
mente of Jonas dysobedience.

The Embassage is described
wth these wordes.



He worde of the
Lorde came vn-
to Jonas y^e sōne
of

of Amithai, saying: Arise, and get thee to Nineue that great Citie, & crye out agaynste it, for theyr wyckednesse is come vpon before me.

It is not y^e lest helpe that the reader or teacher of any prophet or other part of y^e scriptur shal haue, to knowe of what place, vnder what king, in what state of comon wealch, y^e prophet liued, y^e he purposeth to interpretate: al these things as touching our Jonas, is declared in the iiii. booke of the kings, the. xiii. cha. He liued in Samaria vnder an Idololatrical king Jeroboam, the sonne of Ioas, a detestable Idololater: & in Iuda at y^e time reigned king Amasias

And

The firste Sermon

And thys Jonas labored in
the ministry of Gods word at
one tyme, wyth Amos, Oseas,
and Joell the true Prophetes
of God. The state and condi-
tion of the commune wealthe,
was troublous and verpe bu-
quiet, forbecause þe Israelits be
they? Idololatri in folowing þe
learnynge inuēted by man, and
leuing þe word of god, God pu-
nyshed the with manye great &
cruel warres. Yet after hys ac-
customed pytye and compassiō
vpon those that he punysheth,
to remoue þe occasion that wor-
keth gods yre and dyspleasure
he sent them diuers tymes hys
holpe Prophetes, that shoulde
cal the from they? Idololatri
and corrupt luyng, as Elias,
Elizeus, and this our Prophet
Jonas

Jonas, but all in vayne: they
 wold be noughty Idololaters
 and vicious lyuers continual-
 ly, mawgre gods heade, and
 would(as we now adayes, for
 the most parte do) rather gene
 sayeth vnto the Prophetes of
 men, and lyars, then vnto the
 Prophetes of god, that be true
 me: But their reward was (as
 ours shalbe, except we amend)
 vtter destruccio, and losse both
 of them selues, and theyr com-
 mune wealthe. The common
 wealth and state of Israel and
 Iuda, thus troublously being
 afflicted, the commaundemente
 of God came vnto thys oure
 Jonas, that he shuld go to the
 greate Citie of Ninie, as the
 text saith. In the which words
 note fyrste that no man can, or
 maye

The firste Sermon
may teach truly þ word of god
but he be called ordynatylly,
or extraordinaryly. Ordinarily
wher as is no corrupciō of the
ministry in the church, neither
in doctrine, neither in the right
ministracion of the sacramēts,
whych be as scales and con-
clusions of Gods holy worde.
Wher as this integritie I say
remayneth in the Churche, no
man ought wout the appoynt-
ment of the hygher powers to
intrude or appoint him selfe to
preache, or minister, as it was
in Moyses tyme and the apo-
stles.

Extraordinaryly is, wher
immediately any man is called
by God, wher as the ministry
of þ church is corrupted, as it
was in the tyme of þ prophets
and

and of Christ, that called to minister such as the common face and greatest multitude of the worlde woulde not admitte, nor not the hygh byshop, and those that then were called the holpe churche, as is to be seene by Amos, Jonas, Hieremie, Moses and Daule, wyth other. They are to be rebuked therfore that intrudeth and put them selues wythout lawfull calling into the ministry of the church, eyther wyth money, or prayer, and bte them selues into the Church: which thing through al papistry is a comon practyse & daily vled thinge. For in case they sought not of their bishoprike more ryches and honoure, then the necessary travels & labours that be annexed vnto the vocation,

Bol. cion,

The firste Sermon
eacion, they woulde not sturue
so soze who myght lepe vp first
to the By Shoppes and persons
vocacion. Ther woulde not so
many pꝛynces contend, and la-
bour, for the seate of Rome, the
nest of abhominacion, If ther
were not in it rather the patri-
monye of Judas and Symon
Magus, then the labour of
Christe & Peter, moze ease then
payne, moze ryches then bour-
den. The Text sayth that thys
prophet byrge called by God,
was sente to Ninue. Of thys
cittyes origynall, reade the .x. of
Gen. It was the chiefe citie of
the Assiriās, vnto the which Jo-
nas was sent: and the cōsidera-
cion therof was: that in case the
heade Citty be well instructed
of a realme, there is the better
hope

upon the Prophet Jonas. fol. 11.
hope of al the rest. Therefore
god hath bled from the begin-
nyng of common wealthes to
be mercyfull vnto the greatest
cities thereof, and hath sent the
most preachers of the truth, as
it is to be seene in these dayes,
what God hath shewed vpon
London. And as he offereth
theym fyrste the tokens of hys
merci, so fyrst he reuegeth their
vnrkyndnes wyth hys punysh-
mente (if they neglect and con-
temne the grace offered.) It is
to be noted that thys Cytie of
Rome was Idololatrycall,
and Gentylische, neuer vnder
the dyscipline and doctryne of
Moses.

Yet vnto it sendeth the lorde
his prophet, to declare vnto the
B. ii. Jewes

The fiftie Sermon

Jewes that the Ceremonies & workes of the law, wherof they most gloried and extolled themselves, were not necessary to saluacion, but geuen for a time to exercise theyr obedience in the commaundement of God: And to truste in Christ, of whō their rites & sacrifices were figures and shadowes of. Further the Lorde declareth by thys embassage vnto Ninie, that the ignoraunte and superstitious Gētils be more redy to receyue the liuyng worde of God, then the harde harted Jewes: As it is to be sene at thys presēt day. More easye it is to conuert vnto God ten symple and ignoraunt soules, thē one that hath bene broughte vp, & is wedded to the vngodlye doctryne and tradicions

traditions of men. Moreover
the Lord in seeking the wealth
of these Assiriās, declareth that
he is not onely the God of the
Jewes, but also of the Gētils.
Rom. iii. Act. x. The text declar-
eth to what ende Jonas was
sent to the Citie. What to doe
to bying in the Ceremonies of
Moses lawe: Nat, but to crye
outagaynst it. That is to say;
playnlye and openlye to shew
Gods pleasure vnto them: and
not agaynst one or twoo of the
citie, but generally against the
whole Citie, without respect of
persons: Against the king, the
Prynces, the lawers, the Prie-
stes, and the common people.
And thys was the dewtye and
offyce of all the Prophetes.

Esay. lviit. Cry out and ceasse

B. iit.

not

The firste sermon
not. Also. Hier. ii. vii. The same
commaundemente was geuen
to all the Apostles, Mark. xvi.
Math. xxviii. The same com=
maundeth S. Paule. ii. Timo.
iii. Preach in tyme and out of
tyme. Thys is the note and
marke to knowe the Bysshops
and ministers of god, from the
mynisters of the deuyl: by the
preachynge tounge of the gos=
pell, and not by Chaupnge, clip=
pyng, vestyments and vtward
apparel. The texte maketh an=
swer to an obieccion that might
be demaunded: wherefore God
woulde sende Jonas, a man of
base sorte, to rebuke so greate
a kynge wth hys counsell and
common wealth.

Because theyr syns
are

are come vp before the
face of the Lord,

Of thys aunswere we learne
three thynges. The fyrste that
the Lorde seyth, marketh, and
is dyspleased wyth our synnes,
althoughe we lyue in al secreti-
tie and careles, as though our
synnes offended God nothyng
at all. The seconde, as manye
tymes as God sendeth suche
Preachers, as wythoute feare
sheweth vnto the worlde gods
woorde, and punyshmente for
synne, that theyr synne is full
cype, and that they must eyther
amende at the preachynge, or
bitterlye to peryshe vnder the
plage, and scourge of God.

Thus Noah was preacher
before the flood, Jonas before

B. iiii,

the

The firste sermon
the destruccio of Ninive, Loth
of Sodome, Christ and his A-
postles of Hierusalem. Seyng
nowe that God hath sente hys
worde, hys kyng, his magistra-
tes, and hys Preachers into
England, it is (take hede of it)
a very token, that the sinnes of
Englande is ascended vp into
hys sight, and that out of hand
we amend, or sodenlye to looke
for the most seuerer & cruell pu-
nishment of God. All men con-
fesse that synne neuer so abou-
ded, but none of vs saye: it is **I**
that prouoke the Ire of God,
and **I** wyl amēd. The nobilitie
putteth al the fault in the peo-
ple, the people in the nobilitie,
in the Bishops, marchauntes,
priestes, and other. But wil ye
be iudged, at one worde by the
testi-

upon the Prophet Jonas. Fel. xii
testimonie of a noble wyse mā:
Noble Esay the prophet saith:
The Ox knoweth hys Lord,
and y^e Ass hys owners stable,
wo is me, ye synful people, peo-
ple laden with iniquitye, a sede
malicious, lost childre: ye haue
forsaken the Lord, and the ho-
ly one of Israel ye haue prouo-
ked, as Esay. i. Let euerye man
looke vpon hym selfe, knowe-
ledge hys synne, and studie to
amende it from the hyghest to
the lowest: for the Lord is redy
to smyte.

The thyrde doctryne oute of
thys place, is a dyscription of
Gods nature, and longe suffe-
raunce towards kyngdomes;
realmes, publicke and priuate
persons: for where as he might
most iustlye punyssh and take
venge-

The firste Sermon
Vengeaunce vpon vs for sinne;
he is yet so mercyfull that he
premonysmeth, & forewarneth
of hys scourge to come, by hys
prophets, Apostles, and prea-
chers, and wylleth the worlde
to amende: in case they so do he
wyl turne hys Ire from them,
if they wyl not, no remedy but
vtter destruction, as ye maye
read. Gene. vii. of the flud. gen.
xix. of Sodome. Exod. xxiij. of
Pharao. But let vs rather fo-
low the exāple of the Ninivites
and amende, then the example
of the Egyptians, and perishe.
Thus much is to be take hede
of, in the legacye of Jonas in
the fyrst parte of the chapter.

Nowe foloweth the seconde
part conteynynge Jonas diso-
bediēce after this sort in y^e text.
Where

Whereupon Jonas
rose to fly from the face
of the lord into Thar-
sis, & came to Japho,
& founde a shyp pressed
towards Tharsis, pai-
ing his passage, he wēt
into her, to come wyth
them vnto Tharsis,

Jonas was cōmaūded to cry
& preach against þe Ninuites,
but being afearde, & suspecting
þe difficultie of þe vocaciō, flyeth
an other way. Here first are two
things to be noted: whither he
flyeth, & frō whence he flieth: þe
text saith he fledde to Tharsis,
which some mē thik is þe sea cal-
led Mare mediterraneū, but þe more
true opiniō is, þe Tharsis is the
citi called Tunes, or Carthage.

Japho

The firste Sermon

Japho is the citie called Jopp^e,
pe, a hauē towne in Palestina.
He flieth from the face of god,
that is to wyte, from the bene-
uolente and merciful god that
appoynted hym to the vocaci-
on of preachyng. Of this text
we learne manye Godlye doc-
trines. First, how hard & diffi-
cult a vocaciō it is, to be a pre-
cher, that incase he be not with
a synguler mercy of God com-
forted and strengthned, he can
not, nor it is possyble he shuld
preach truly Gods word, as it
is to be sene by Moses. Ex. v.
vi. Esay. vi. Hier. i. ii. Math. x.
And in this ye may see the dy-
uersitie betwene the ministry,
of God, & of y^e deuil: of Christ,
and of Antichrist. Christes mi-
nistry is ful of labors, paines
sclaun

slaunders, and calamities.

Antichrist is full of ease, pleasures, commodities, & honours: as ye maye see throughe all the kyngdom of the Pope: for ther is not a Byschoppicke nor benefice cā fal, but ten at ready to take it or it come to the grounde. Yea, and heaſpe awaye the incumbēt wyth an Italian figge before tyme, as ye maye rede of Victor the thyrde. The second Doctryne is, that who so euer leaueth vndone the offyce commaunded vnto him by God, ſetteth from the fayoure and good wyll of God, as it is to be ſene. i. Regu. xv. Here be al biſhops and prieſtes admoniſhed to be ware howe they leaue their duties and cures. They flye from the face of god as many as beate
thaſ

The firste Sermon
that name and preache not the
worde of God, and instruct not
the people after the mouthe of
God. Miserable and cursed is
our tyme of gods owne mouth
that ther be such dum byshops,
vnpreaching prelats, and such
asse headed Mynsters in the
church of God. Chryst institu-
ted nether singers, nor masters,
but preachers, and testimonies
of his true doctrine. Mat. xvi.
Mat. xxviii. Luk. xliii. Act. i.
He that leaueth thys Doctryne
vntaught in the churche, or tea-
cheth a contrary doctrine, flieth
fro the face of god: and doth in-
curre the daunger and damp-
nation that is wrytten. Ezech.
xxiii. iii.

I wyll requyre theyr losse
(sayeth God to the preacher) at
thyr

thy hand. Let nomã therfore be
offended if the cyper speake a-
gaynst the faults of al degrees
wythout exception: seinge he is
commaunded so to do bpõ the
paine eternall of his soule. And
Paule sayth: wo be vnto me, if
I preache not. i. Cor. ix. Let all
men take heede to do the thyng
that apperteyneth to theyz of-
fyce, least they depart from the
face of the Lord: as kinges do,
if they make any lawes contra-
ry to the lawe of God and the
lawe of nature, or suffer theyz
subiectes to be taughte in anye
doctryne for the saluacion of
theyz soules, beside and contra-
ry to the expresse word of god.

The iustice depatteth from
the face of God, when he for
fauor, preposterous pity, or for
byrges

The firste Sermon
bribes iudgeth not iustly. The
gentle men whē besyde charitie
they helpe thē selues wyth the
hurt of their neighbours. The
commons of euerye realme de-
parteth frō the fauour of god,
when sediciously, & inobedient-
ly they make tumults, and se-
dicion, lyftynge bp weapon a-
gaynst theyr kyng and rulers,
which leadeth to eternal damp-
nacion. Rom. xiii. Rume. xvi.

But a man myght say: tushe
it is not so greate a matter, if a
man walke not in hys vocaci-
on, neyther yet is god so much
offended with disobedience: but
thys fleshely and peruerse opi-
nion, maye sone be corrected, if
mē wold consider the daūgers
that thys pooze manne Jonas
fell into, for hys dysobedyence.
They

They be in number syxe. The fyrste is the perylous wyndes that troubleth the shyppe. The seconde, hys synne and dysobedience is detected and made open by lottes. The thyrde, he is examyned what he is. The fourthe, he is constrayned to geue sentence of death agaynst hym selfe. The fyfth, the shypmen cānot saue him. The sixt, he is cast into the sea.

The first daunger hath two partes: The one sheweth the daunger of the shyppe. The other shewith how the mariners behaue them selues in the time of theyr daunger. Of the fyrste thus sayeth the Prophet.

The Lorde hurled a greate wynde into the

C. i.

sea

The fyfte Sermon

sea, and there arose a myghtie tempest in the sea, so that the shyppe was in Jeoperdie of goinge in pieces.

Well we maye thyncke to escape the daunger of GOD though we neglect our dewty and vocacion, but truely it can not be so. Whither sayeth Dauid should I go from thy spirite, and whither shoulde I flee fro thy face? Psal. cxxxix. Ther is no corner of the world wher in manne maye hyde hym selfe from the knowlege and punishment of GOD, if we neglecte the woekes of oure vocacion. He hath all thynges in hys hand, heauen, earth, the wyndes, and the waters, wyth the whyche he
bleth

bleth to punyshe the wycked-
nes of transgressours wythall
at his pleasure, when he wil, as
it is to be seen. Samu. i.

Of thys place of the text, we
learne that whosoever contra-
rye to Goddes commaunde-
mente, studieth to auoyde one
pupll, falleth into manye. The
byshop or the preacher that for
the loue or feare of the worlde
letteth to speke the trueth, fal-
leth into the burning and dam-
nation of hys owne conscience.
The people that agaynst god-
des lawe woulde defende the
pouertye of theyr bodies, losse
body, soule, wyfe, chyl dren and
all together. The corrupte
Iudge in serchynge to serue
hys owne tourne or hys frien-

The fyrste Sermon
friends in corrupting of iustice
bryngeth bothe hym selfe and
hys frende into the daunger of
eternal dampnacyon. The text
procedeth & sheweth howe the
mariners behaued them selues
in this daunger, & which thing
is dplygentlye to be noted. For
in them is expessed a very liue
lye ymage of all men that lac-
keth fayeth, howe they feare a-
boue measure in the tyme of
trouble. Theyr doynges is ex-
pressed foure waies: first their
fayth. Second, eche of the cal-
leth vpon his owne god. Third,
they exonerate the ship. Fourth
they wake Jonas oute of hys
sleepe.

The feare declareth the great-
nes of the daunger they were
in, & theyr ignorance of God,
who

who onely comforteth in the
dayes and houre of trouble.

That euerye man calleth vpon
his own god, it appeareth ther
were people of sondry and dy-
uers nations, and also what is
common to all men vnder the
sūne, that haue not lost the vse
of reason: when we be left desti-
tute of humane healpe, we call
vpon god, not for loue, but for
feare, as it is sayd: *metus primus*
in orbe, *Deos fecit.* That is to say:
feare was the fyrste that made
gods in the worlde. These ma-
riners are of some part to be fo-
lowed, of some part not: that in
the daye of trouble they praye
we ought to folowe them: that
they praye not to the one and
sole God, but euerye man to a
sondye god, they maye not be

The fyrste Sermon

Colowed . For there is but one
patron and helper for all men,
and he is neuer nor no where
knownen but by hys word. Man
nes reason knoweth ryght wel
in the tyme of trouble that ther
is a god , but who he is reason
cannot tell. Therefore worship
peth reaso an idole of hys own
heade, vnder the name of God,
and then coloweth man, eyther
hys owne opinion , eyther the
tradicion of hys elders . And
thys is the fountayne of Idol-
olatre, when that euerye man
thyncketh hym to be hys God,
that he hym selfe , his elders, or
custome hath taken to be god.
From hence came suche diuer-
sitye of gods among the Gēti-
les, & so many patrons among
y^e superstitious sort of Christi-
ans . These Goddes all toge-
ther

upon the Prophet Jonas. Fol. xx.
ther be forbyd. Exodi. xx. Deu-
trono .v.

They lyghten the shyp whē
they felt that prayers auayled
nothyng, they tourne to la-
boure, whiche also eased theym
nothyng. Whereby we learne
that all gods and goddesses be
but vanitie, sauyng oure god
the father of Iesus Christe.

And no labour nor trauayl a-
uayleth wythout the fauoure
of God. Luke. ix. The woman
had spente all she had on Phy-
sicians, yet nothyng the better:
so doeth the Papistes in Mas-
ses, and yet theyr conscience no-
thyng more deliuered from
synne, and those that praye to
Sayntes attayneth nothyng.
If theyr requeste be sometyme
graunted theym, it is none

C. liii.

other

The fyrste Sermon
other then a punisshment of these
Idololatrye.ii. Thessa.ii. The
fourth thing they do, they wake
Jonas.

But Jonas gate hym
vnder ȝ hatches where
he laied him doune and
slembred.

The text noteth two things:
one that Jonas slept: the other
how the mariners awoke hym
to call vpon hys God. Jonas
slepe signifieth two thynges.
Fyrst, that whē we thinke oure
selues most at rest, then be we
moost in daunger, as it is to be
sene by Balthaser in ȝ prophet
Daniel, and Math. xxi. ii.
Thessa. ii. Luke. xii. The second
is, to declare the nature of sin
whyles it is a committynge the
pycke

pycke and daunger thereof is
not felte, but it delyteth rather
man: So without feare, eat A-
dam and Eue the apple, Peter
denyed Chyste. And because
God, out of hande pūnysheth
not our synne, the deuyll bewit-
teth our myndes and wyttes,
and beareth vs in hande, that
he wyll neuer pūnysh, and that
God seethe not oure synne, nor
is not so greuouelye offended
w̄ oure synnes. So yet slepeth
the synne at thys daye of theim
that persecute God and hys ho-
ly word. The synnes of false or
negligente Bishops and prie-
stes, the synne of the corrupte
iudges, and sedycious people:
but it wyll awake one daye as
ye may read. Gen. iiii. and here
by our Jonas. At the houre of
our

The fyrste Sermon

oure death, synne wyll awake:
and wyth oure owne synne the
deuyll wyll kil vs eternally ex-
cepte we awake betyme. That
they desyer Jonas to prais vn
to hys God, it declareth that al
Idololatrye and superstitious
persons thyncke one god to be
stronger then the other. As it
is to be seen in papistry at this
presents day, where as it is dis-
puted whych ladye is best, our
Ladye of Bullayne, or our La-
dye of Rome. Sayncte Ja-
mes in Italye, or sayncte Ja-
mes at Compostella: farther
this texte declareth that Idolo-
laters alwayes seeke new god-
des where as theyr olde god de-
ceyeth theym: so is it amonge
Christiāns when the matter is
playne desperat, they lot y mat-
ter

vpō the Prophet Jonas.

No. xxii.

ter, betwene thre, or foure Idolatrycal Pilgrimages, which one of them shalbe the Patron of his health. Wher as y word of God is knowen, there is no sute but vnto one god by y mediation of Chyste : beside whō there is no health. Thys God I cōmend vnto you: vnto this God make youre prayers, forsake that heretical doctin that deuidenth your hartes in praier part to god, and part to saints departed. For god is sufficient to helpe, and wyl healpe alone. Esa. lxiii. to hym be al honoure and glorie, now and for euer. The ende of the fyrste sermon.

The

The second Sermon
vpon Jonas, made by
Jhon Hoper the. xxvi. of
the bzuarie.

The Preface.



In to euery
man is apoynted
his vocacion:
to one this, to an
other that: One
to a priuate, an other to a pub-
lyke vocacion: and eche of the
eyther is lawfull, or vnlawfull.
That is vnlawfull that fygh-
teth and repugneth wyth the
worde of god, as the vocacyon
of baudes, Idololaters, masse
mongers, common receauers
and maintainers of disers, and
dyece houses, wyth such lyke.
In these, or any lyke, who soe-
uer continueth still wythoute
repens

repentaunce, is subiect to eternal dampnaciō. The other vocacion is lawfull, and standeth wpyth the word of God. Of the whych S. Paule speaketh.

In what vocacion any man is called, in the same lette hym abyde. But thys lawfull vocacion we transgresse, two maner of wayes. Either when we beate the title or name of the vocacyon, and do nothyng appertaininge therunto (whych is condemned by God in that he commaunded in Adam al men to auoyd ydolenes. Gene. iii. In the sweate of thy browes thou shalt eate thy bread: and Paule i. Thess. ii. Thess.) Eyther when we do, in the vocacion that we should not do. As for exampler a bishop to teach false doctrine
for

The second Sermon

For a true. A iudge that should
iudge truly corrupteth iudge-
mente for fauoure or monie.
A Marchaunte to waxe rycher
by false contractes, or corrupte
wares. Into what daunger ech
manne falleth that anye waye
transgresseth hys vocacion, it
is to be seen by thys oure Jo-
nas, who in voidyng of one dā-
ger falleth into syre, as ye haue
hearde befoze: of the whych six,
we haue spokē but of one. And
in the one noted many, & profi-
table doctrines, as well decla-
rynge mannes infirmitie, that
cannot healpe it selfe out from
the daungers of the bodi, as of
the power and good wil of god
that can & wil saue, boeth from
the daungers of bodye & soule.
Al

All me confesse him to be y true
 God, that can and wyl helpe al
 dyscaies, the Jewes, the Tur-
 kes, the Gentiles, the good, the
 bad. But therein standeth the
 daunger, lest for the true God
 we cal and inuocat a false god:
 and vnder the name of god we
 honoure, and worshyp the dy-
 uel, as these mariners dyd, whe-
 eche of them called to a sundry
 god. And as the Gentiles doth
 that Dauid speketh of. Psal.
 cbi. that they sacrificed theyr
 chyldren to the deuyl, and not
 to God. Dauid sayeth they of-
 fered to the deuyl, that they
 thoughte was offered to God.
 And Paule .i. Corinthyans. x.
 calleth the religion of the hea-
 then the table of the deuyl:
 So

The second Sermon

So dyd the Jewes befoze
vs, & so do they in these dayes
now, that for euery disease, they
haue a sōdyr god and patron.
For the pestilence S. Roch, for
the war S. Barbata. In thys
Daunger of Idololatrye be all
they that call vpon God, and
praye vnto hymi otherwysse thē
he hath appoited by his word.
And here we be admonyshe of
two thyngs. The fyrst, that we
offer none other obsequye and
religion vnto God, thē he hymi
selfe by hys word requireth. If
we do, we offer an ydole of our
own heade, and honoze the dy-
uel, vnder the parolō, and name
of god. As those doth that erect
and buyloe vp Images, and
alters to saye masse vpon, in
the honoz of God: whyche god
neuer

never commaunded. Exod. xxi
Deutono. v. The nexte wee be
here admonished of, is that we
call vpon God onelye in the
name of Christe, for he is the
doore, the waye, and the trueth.
Jhon .x. And he alone sheweth
vs the father. Jhon .i. &
vi. Here be condemned not
onely the Jewes and Gentiles
but also as manye as woulde
knowe, and come to the father
by inuocacion of the sayntes
departed, by Bulles, Pardons
Peregrinations, Masse and o-
ther. Let thys erroure be cor-
rected, and let vs leaue calling
euerpe man to hys owne God,
and call onely vpon the onelye
God that can and wil in Christ
heare vs, as he hearde the Pa-
triarches, Prophetes, and the

The second Sermon
Apostles. And þ̄ thys be donne
it is the office of the kings ma-
gestye, hys counsell, and al his
Magistrates to se þ̄ true boke
of God the holye Byble, to be
taughte and receyued of hys
magesties subiects, after the ex-
ample of Moses, Josua, Da-
uid, Josaphat, Ezechias, and
Josias, the Noble Prynces of
goddes people. Ther was, and
is one doctryne moze, in that þ̄
Bariners dyd not onely pray
but also lyghtened the shyppe.
That thei prayed and were not
heard, ye learne what a vanitie
it is, to praye after the opinion
of man. Nothyng at all it a-
uayleth. It neuer commeth be-
fore God, nor easeth the consci-
ence of hym that prayeth. Fur-
ther, that they do not only pray
but

but also labour: we se our due-
tye, that as **GOD** freely ge-
ueth helpe, so we muste tra-
uell, and do the beste we canne
with prayer, not onely to re-
ceyue, and obtayne the free
helpe of **GOD**, but also to kepe
it. Thus I thought it good, to
speke before the seconde daun-
ger, which is this. Jonas sinne
is detected by lots, so saith the
texte.

They sayde one to
the other, come lette vs
cast lottes, that we
maye knowe for whose
cause we are thus trou-
bled: and so thei cast lot-
tes, and the lot fell vpon
Jonas,

D. ii. When

The second Sermon

When they perceyued the tempest ceased not wyth praye and deuocion euerye manne vnto hys God, they vnderstode that suche desperate daunger could not come, but onely from the Ire and displeasure of god for some notable and wonderfull crime. And the moze was the feare, because the crime was not knowen, nor no mā would be seene culpable of it. They thoughte it good therefore, to serche the gyltye and offender by lottes. And mysted not of theyr purpose adele, but found Jonas the rebellion of God to be the occacion of theyr trouble.

Of this texte we be learned that the cause of all trouble in publicke and priuate persons, is syn, as we rede Deut. xxviii.

Leuit.

Leuiti. xxi. That vnderstode
the Mariners. And in case we
be wylse, we wyl vnderstande
the same, and amend it: and not
to attribute our aduersities to
sunne, or mone, sterre, or planet
as fooles do.

Of thys terte we learne a-
gayne howe so euer synne bee
hyd for the tyme, yet at lengthe
it wyl be knowne, some by one
meanes, some by the other. By
lotts as our Jonas, and Ahab
Judicum. i. Samuell. xliii. by
theyr owne confession, as Da-
uid. ii. Samuel. Lette no man
therefore thyncke to kepe al-
wayes hys synne hyd.

Farther here we learne howe
euerie kyngedome and com-
mune wealthe may be appeaced
when it is troubled. If y chiefe

The second Sermon
captaynes and principal occa-
sions of the trouble be known
and reinoued, then shall peace,
tope, and quietnes folow in the
commune wealth, else neuer, ex-
cepte the Scripture of God be
falle. Men of the beste iudge-
mente in Ciuile matters many
tymes vnder the name and si-
militude of a Shyppe, vnder-
stande the commune wealth: in
case the Shyppe whiche is the
commune wealthe bee trou-
bled, the mayster of the Shyppe
that is the kyng with his coun-
sel inquirith diligentlve of the
authours of the trouble, or els
the tempest of trouble shal ne-
uer cease. At this daye graci-
ous kynge, the Shyppe of the
commune

commune wealthe is soꝛe mo= ued wyth wyndes and temp= pestes. Here youre Magestye and youre mooste honourable Counsell maye not ceasse if ye woulde the shyppe to come to rest, but take the payne to fynd out the authours of these troubles.

In case ye wyll, (as in dede ye muste) by some meanes fynd out the occaciōs of these troubles and vnyquetnes wythin youre magestyes Realme: ye shall not fynde (as manye re= porte) the Gospell to be the cause therof. For it is the word of peace, and the Discyples thereof be assured of all grace and goddes fauoure. Deutro= none the eyght and twentye:

D.iiii.

and

The second Sermon
and Chryste apeaced wpth hys
pzeſence the troublous waues
of the ſea. John. vi. Upon who
then wyl the lotte of vnquyet-
nes and trouble fal? Upon Jo-
nas, that is to ſaye vpon eue-
ry man that neglecteth hys vo-
cation, and doeth not as he is
byd: as when he that ſhoulde
ſtirre the rother in a ſhyp, lea-
ueth her to waues: he ſhould
ſtricke the ſayles, ſtretcheth the
to moze wynde, and ſo to con-
clude none taketh hede of that
he ſhould. By gracious Lord
and kynge, and ye my Lordes
of hys moſte honorable Coun-
ſel, how many Monaffes ſhould
there be founde in Englande:
doubtles to many in euery co-
dicion and ſort of people wpth
in thys realme, among the no-
bles

bles, lawers, Byshoppes, p̄s-
tes, and the commune people.
Examine al apart and proue:
the nobilitie make vnprofita-
ble expensis, more then they
habilitie can or is able to su-
stayne. They fede a sorte of I-
dle, and neuer cōmended sort of
people, neyther by gods lawes
neither by mannes lawes: they
them selues lyue Idle, and wyl
not laboure neyther with hand
neyther wpyth wpyt. What must
folow but trouble of the shyp,
that is to say oppzession of the
poore. Esay. v.

The lawers in al causes hath
more respecte to lucre and van-
tage then to iustice, in so much
they reforce, and of other soles
be reioysed at when they can o-
uercome in a false cause, and so
there

The second Sermon
they theuerie catcheth by the
labours and sweete of the poore.
The Bysshoppes and prie-
stes vnquyet the shippe of this
realme two maner waies. One
by the neglectinge of their true
dewtye, the other by a defence
of a false and damnable super-
sticion. In the primatiue and
Apostolicall churche the office
of a Bysshoppe and priest was
to teache in the congregacion
of the faythfulle, the doctryne
of the Prophets and Apostles:
accoꝝdyng to the comman-
demente of Chyiste Mathewe.
xxviii. Marke .xvi. Ephesi-
ans. ii. Now is thys integritie
turned into false Idololatrye,
and deuyllyshe supersticion, to
syngge, and saye masse in the
congregacion of God, Thus
lyke

lyke theues & murderers they
do the abomination commaun-
ded by man wyth massing, con-
iurynge the holy water bucket,
and suche lyke, and leaue the
p̄cachynge of Goddes worde
as God commaundeth, and as
the p̄phetes and Apostelles
hath left vs example. And saue
when godly kyngs and magi-
strats requyre and commaund
a reformation of their euels:
the ministratione of the churche is
contemned, w̄ such false sclau-
nders, as the Ignoraunt people
wyl do more for the Bysshop-
pes and priestes of Ball, then
for God, goddes worde, or hys
anoynted magistrate, as it ap-
pered thys last sommer.

The people and commu-
naltie of thys realme trouble
the

The second Sermon
the shyp of this cōmune welth.
For do the kynge and Magi-
strate what he can, the people
wyl neuer be content. Manye
of theym lyue in ydolenes, and
wyl not labour: and in case they
cannot haue that they would,
they conuert them selues to se-
dition and treason: and care no
more to kyll and oppres theyr
lawefull kynge and magistra-
tes, then the deuyl cared to kil
Adam in Paradise. Gene. iiii.
They should call vnto the lord
for redres of theyr thyngs, and
not to redresse it theym selues.
Psal. l. How is it possible wher
euer sort offendeth in the com-
mune wealth, but that the Ire
and vengauce of God should
sende vnto our shyp windes of
aduersite. I knowe that Jo-
nas

nas was neuer better knowne
to be the occasion of thys tem-
peste in the sea, then I knowe
these foure sortes of people to
be the trouble, and wyll be the
dystruccion of thys commune
wealth if thei be not found out
by lotte and wysdome be tyme.
But a man myghte aske what
should the kynges magestie do
in suche a case wyth all these
foure sortes of Jonasses: Let
hys maiestie learne of these ma-
tiners, then shall he do wel: and
as they dyd with Jonas, so the
kynges magestie must do with
these.iiii.sorts of people. What
they dyd, the Prophet shall tel
hys owne tale, and declare the
thirde daunger he fell into, whi-
che is the examinaciō of Jonas
in thys foyme.

They

The second Sermon

Thei said vnto him:
Shewe vs I pray thee,
how this trouble hap-
peneth vnto vs: what
is thyne occupation:
whence comest thou:
what countre man arte
thou: Of what nacion
art thou:

In thele Ethnicall Warri-
ners we se a singuler discreciō,
wit, & humanitie. What if our
Wariners Christiāns had suffe-
red the like daunger and detri-
ment for any mānes sake with-
in their shyppe: Doubtles thei
would haue sworne, and out of
hande withoute examinacion
haue cast him into the sea. But
these men be wylse that they do
not

not onelye ſerch to knowe hys
 faulte by lottes, but diligently
 ſeketh to knowe al the circum-
 ſtaunces howe he fell into thys
 daunger, leſt Jonas ſhould ac-
 coumt him ſelfe vniuſtlye con-
 demned. Of thys doying of the
 Mariners we learne two thyn-
 ges. One humanitie towardeſ
 the afflicted perſone: The other
 that all kynges and magiſtra-
 tes oughte to condemne thys
 lawe as a thynge peſtiferous
 and damned by gods lawes, to
 execute ſentence agaynſte anye
 man before his cauſe and mat-
 ter be heard: for it is contrarie
 to the lawe of God, the lawe of
 nature, & the lawe of man. Yea
 God commaūdeth that no man
 ſhoulde be condemned with the
 testimony of one man. De. xviij

Here

The second Sermon

Here is for the kynges ma-
gestye and hys counsel one more
doctryne to be learned of these
Mariners. I sayde that foure
sortes of people were the occa-
sion of the trouble of hys Ma-
gisties shyppe, thys realme of
Englande, but I sayd not that
every man of these foure sorts
was guiltye of the tempest, ther-
fore there muste be lottes, and
examination of euerye degree,
and of eche person in hys de-
gree, that the innocente be not
punysched, neither the transgres-
soure fauored. And these muste
be examined by the mayster &
hys shypmen: that is, to oure
purpose, of the kynges mage-
stye and hys Counsel. So that
in case the godlye wythout re-
spect of persons, seeke to know
and

Upon the Prophet Jonas.

Fol. xxiii

And upon trueth, and knowe=
ledge, punyſhe as they knowe,
the ſhyppes of thys commune
wealthe ſhall reſt in peace
and quietnes: if it be not
ſerched for, and amen=
ded, the ſhyppes of
the commune
wealthe
ſhal
at laſt be burſt in pie=
ces, whyche the
Lord defend.
Amen.

E. l.

The

The thyrd Sermon
vpon Jonas, made by
John Hoper the. v. of
Marche.

& The Preface.



E neuer read in
anye wytters
whether they be
holie oz prophæc
of anye kynges
dome oz comune
wealth that continually endu-
red without tumultes, sedicion
oz warre, eyther by foreyn and
outwarde ennemys, eyther a-
monge it selfe by conspyracye,
treason, & disobedience of sub-
iectes of the same realme, and
the same euyl not beyng in
tyme taken hede of, and redres-
sed, brought alwayes the king-
dom oz commune wealth from
trouble and sedycion vnto bet-
ter

for rypne, and confusion. We
 wyll omitte and passe ouer to
 speake of the kyngdome of the
 Assirians, the Persians, Gre-
 kes, & Romaynes (althoughe
 of theyr originall, continuance
 and destruction, the holpe By-
 ble maketh in Daniel the pro-
 phet, and other places of the
 Scripture, muche mencion of)
 we wil speake but of two king-
 domes, of Iuda, and Israell.
 What troubles, contencion,
 warres, sedicion, and rebellion
 they suffred, and at laste came
 cleane to noughte, the bookes
 of the kynges, and Chronicles
 doth recorde, and the Prophet
 Ieremye. What the causes of
 these troubles and destruction
 were, the godlye readers of the
 Scriptures be not ignoraunte:

E.ii.

But

But the men of that tyme, the
Princes, the kynges, neyther
the priestes would vnderstand,
but assigned false causes, the
preachynge of goddes worde.
iii. Reg. .xviii. For thus sayeth
Ahab vnto Elias the prophet:
art not thou he that troubleth
Israell: and so sayeth the peo-
ple. Hierem. .xviii. The worde of
god that thou hast spoken vn-
to vs in the name of the lord,
we wyl not receyue it, but wee
will do what so euer seime vnto
vs good, that we may do sacri-
fice vnto the Quene of heauen
and offer oure offeringes vnto
her, as we haue done, and oure
fathers, our kings, & our prin-
ces, in the Cities of Iuda, and
in the stretes of Ierusalē. The
had we aboūdaunce of al thyn-
ges

ges, and wel was it wyth vs, & we felte no puelle. Allone as we leste offerynge to the Quene of heauen, and Sacrifyced no moze sacrifyce vnto her, wee lacked al thynges, and be consumed wyth warre, and hungre. But the true Prophetes of GOD shewed the true causes of these euyls, to be the contempt of goddes word, as Eltas saide vnto Ahab: I trouble not Israell, but thou and thy fathers house, troubleth it. For ye haue forsaken the commaundement of the Lorde, and thou goest after Baalim. But the princes and the people continually defended the falle causes, & accōpted the prophets of God & wold haue corrected the p̄etor, to be sedicious, & trayterus

The thyrde Sermon:
persons, and euen so persecuted and kyllled them for theyr true preachynge: Tyll at the last they perished and theyr realme wyth theym, as ye maye rede. .iiii. Regu. xvii. and in the last booke of the Cronicles in the last Chapter. Unto the les-
son of those two Chapters, I ex-
horthe the wyse, and godly hear-
er. For ye shal gather of those
places that the contempte of
goddes worde was the occasi-
on of the losse of these realmes.

The same euyl vexeth vs
at thys presente daye. The
ship of thys commune wealth
of Englande is tossed vpsyde
downe, and the occacion there-
of is imputed and layed vnto
Christe and hys holye woorde,
though falsly, for Chyestes na-
ture

ture is to apeace and quyet all troubles and tempestes wyth hys pzelence. Jhon. vi. Therefoze thys false and preposse- rous cause of trouble muste be taken hede of, if we wyshe the shyp of thys kyngdom to come to rest. We shal neuer bypnyng it to passe vntyll suche tyme as we agree and confesse that Iho- nas is the occasyon whye the realme is thus vnyquyeted, that is to saye, as manye as be in this realme, that neglect, or per- uerte theyr appoynted voca- cyon.

I sayde, O kyng, that Iho- nas myght be founde amonge foure sortes of people wythin poure Maiestyes Realme, a- monge the prestes, noble men, lawers, and the commune peo-

E. liii. ple

The thyrde Sermon
ple. But lest anye man shoulde
thynke I condemned euerye
man within the Shippe of your
commune wealthe, we wyl fo-
lowe the wysdome and comen-
dable doynges of these Shyppe-
men, which were not onely con-
tent to haue found out Jonas
(the cause of their trouble) by
Lottes, but also diligētly they
examine him: So y^e same thing
most gracious kyng we muste
do. But befoze we take vpon
vs theyze examinacion we wyl
praye vnto almyghtye god for
hys holpe spirite of wysdome,
lest in thys necessaie and pro-
fitable examynacion wee erre
and be deceiued. And also that
they vpon whome the Lottes
do fall, and can not iustely ex-
cuse theyr faultes, maye learne
to

bp̄ the prophet Jonas. Jo. xxxviii
to amende theym, and tounne
vnto the Lorde, and from
hensforth maye lyue
in puritie and in
nocence of
trueth
and vertue all the
dayes of theyr
lyues.

So be it.

The ende of the Pre-
face.



We haue hearde
howe Jonas for
the contempte
and disobeyinge
of hys vocacy-
on, to haue fal-
len into syxe greate dangers.
Of two we haue spoken, and
nowe

The thyrde Sermon

nowe wee be come to the thirde,
where as he and hys factes be
dyligently examyned, whych
douteles was a greate crosse
and trouble vnto hym.

For there is nothing that dys-
pleaseth man more thē to haue
his faults hiddē, to be brought
vnto lyghte and knowledge.

God notwithstandynge suf-
fereth that manye tymes for
oure good, and profyt, that we
beyng brought vnto acknow-
ledge of oure synnes, myghte
hate the same, and pray for the
remissyon thereof, and so is it
better (howe so euer the blynde
fleshe iudgeth) to haue oure
synnes (if God wyl) opened for
oure saluacion, then hyd to our
losse and damnacion. In thys
examination we se not only the
daunger

danger of Jonas, but also the office of every good maiestrate that meaneth to quiet and rest his commune wealthe, beyng in trouble.

Those shoulde be examyned, that by any signe, or probable suspition seme to be the authors of tumultes. And this byng moderation in examyninge, the innocente and good shalbe fre from payne, and punishment: and the Culpable and gyltye, founde worthe of correction. First therfore let vs examyne the Byschoppes and priestes, whether those that know the wyl of God by his holye worde, dyligentlye teache and preache the same vnto other. Then whether any man of that vocacion, teache false doctryne

The thyrde Sermon
in the churche of Christ. If the
one do to litle in the fyrste, and
the other to much in the secōd:
oz the one neglect the fyrst, and
the other to diligente in the se-
cond, both these be Jonas, and
occasion y^e the schyp is moued.
Agaynste the negligente sorte
speaketh Ezechiel. iii. xxxiii. &
Agge. i. with vehement words:
and threteneth eternall damp-
nacion to suche as preache
not, nor buyldeth vp the tem-
ple of Goddes congregacion:
lykewyse Saynt Paul. i. Cor.
ix. Agaynste those that teache
falle doctryne speaketh Christe
Jo. x. and Paule. i. Timo. iiii.
Hiere. xiii. Amonge the noble
men, Jonas that troubleth the
commune wealth may be found
among two sorts of them. The
one

one of them hath ynowghe ge-
uen hym from God, yet is not
content therewithal, but for a-
uarice, and loue of him self, and
his insatiablc couctousnes, scra-
peth, and gathereth together,
whether with y law or agaynst
the lawe it maketh no force, so
he haue it. So this Jonas and
troubler of the shyppe wyth al
iniuries and wronges, rather
woulde ad somewhat where in
deede is to much, the to depart
a litle where as is nothyng at
al. And in vaine glozve & pride
of the mannon of y world, the
wyll cōdemne and disdaine the
berve Image of God in the
pooze, agaynst whom spea-
keth Salomon. Proue. xiii: he
that calumniateth the pooze, a-
braydeth hys creatoure. Take
example

The thyrde Sermon

**Exāple hereof, out of the .ix. of
Jhon: howe the general counsell
of the Phariseis layde to the
poore blynde man his blindnes.
Theyꝝ reproch of gods worke
was reprehended: and the insa-
ciable and couetous hartes of
theym be condemned by Elaye
the Prophete: Chapter. v. cur-
sed be ye that Joyne house to
house, and feld to feld. The ex-
pervence of thys curse had A-
hab, that vngodlye toke from
Naboth his vineyard. If these
menne that hath ynoughe wyl
not moue the shyppe of youre
highnes commune wealthe, let
theym leaue their rauenyng,
and giue god thanks for that
they haue, and to their abilitie
healpe, and not rob the poore.
The other sort of noble or gen-
tlemen**

tlemen that make more expence
 then their reuenues and condi-
 tion is able to beare, and liueth
 by Dyle, Cardes, whozedomie,
 fraude, gyle, deceyte, thefte and
 suche lyke: Indifferent exami-
 naciō, not only by gods lawes,
 but also by mannes lawes, wyl
 proue the not onely to be dyso-
 bedient Jonas, but also starke
 theues. The lawiers if they be
 examined diligently, there wyl
 be so many found amonge the
 to vnquyet the shyppe of thys
 commune wealthe, that fewe or
 none wilbe found clere. And a-
 mong the lawiers I put Iud-
 ges, and Iustices, the one for
 gayne, careth not to defend the
 fauldest cause and most vniust
 matter þ̄ can be broughte vnto
 him, & promiseth (like a thepse)
 the

The thyrde Seemore

¶ cause to be good, tyll he haue
emptied hys pooze Clientes
pourse. Then washeth he hys
hādes, with as much foule ho-
nestye, as he can, and referreth
the doutfull cause aboue hys
lerning, to the ignoraunte men
of þe shire, to be iudged at home
lyke a fole, wher as his pourse
can no longer cause his prattler
and ignoraunte lawer to kepe
his cause aloofe and out of the
shire. And in dede suche a sub-
iecte as can not fynde in hys
herte after gods lawes to ende
hys contencion wythout stryfe
by the arbitremēt of those that
be his neighbours, is worthy
to fynde such a Jonas as wyll
neuer leaue blowynge at hys
pourse, tyll he haue unladed it
even to the bottome, and haue
caused

caused him to spend as much in
 recouery of twentie shillings
 by lease, as he might haue pur-
 chased twentie shillings in fee
 simple. I dāpne not the lawe þ
 is good, but these theues þ a-
 buse þ law: for their doinges is
 nothyng but gyle & deccate, & a
 noble kind of cheuery. Against
 þ which spekeþ zachari in hys
 v. Chapt. And God. Exodi. xx.
 Deutr. v. Thou shalt commit
 no thefte. Thou shalt gyue no
 false testimonye agaynste thy
 neyghboure. These Jonasses
 doth not onely geue false testi-
 mony, but also for lucre defen-
 deth þ same: And not for a day
 but for a yere, and yeres, The
 more shame it is to be suffered.
 The iustices be also Jonas, for
 thy receiue rewardes and Bry-

f. i.

bes,

The thyrde Sermon
bes, whychē blyndeth the eyes;
De. xvi. & maketh them to cor-
rupte iustyce to theyr eternall
damnacion if they amend not.
Agaynst whom speaketh Sa-
lomon, Proverbes. vii. He that
quyteth the euyl doer, and con-
demneth the innocente, be both
execrable and damned before
God.

Amonge the cōmune people ye
shal also find many Jonalles,
but if we maye the better clype
thē out, we wyl deuyde them in
to the rustikes or people of the
countrey: & into the Citizens. Al
& euery countrey or husband man
that lyueth not of his labour,
and geueth hym selfe to Idle-
nes, and so moueth sediciō and
treason agaynste theyr lawfull
kyng and Magistrate, or pri-
uely

uelp in theyr conuenticles, and
 assemblies speake euell, curſſe,
 or prouoke any thing agaynſt
 their magiſtrates, they can nor
 wyl learne, neyther to knowe
 god, nether to obei their priſe:
 theſe be thoſe among this lozte
 of people y be Jonaffes, & tro-
 bleth the ſtate of thys realme.
 Amonge the Cyprians be a
 great number that trouble the
 ſhippe alſo, as adultrous vn-
 puniſhed, the fraude and gyle
 of the marchaundyſe, ydolenes
 the Mother of all myſcheyfe,
 theſte, murder, blaſphemous
 othes, conſpiracy and treaſon,
 with open ſlauder and rebuke
 of goddes moſte holy wooorde.
 Theſe thynges and ſuche lyke
 toſſeth the poore ſhypp y hard-
 ly ſhe cā ſaile aboue the water:

.....
The thyrde Sermon

And so dyspleaseth the Wates
Type of God, that he wyl neuer
ceasse from sending of tēpests,
till those Jonasses be amen-
ded, or cast into the sea.

But befoze I come to Jo-
nas aunswere vpon hys exa-
minacion, because I knowe
thys sayinge to be trewe: obse-
quium amicos, veritas odium parit.

That is, flatterye obtrayneth
frendshipp & the truth displeure,
lest any mā shuld for my truth
and lyberty be offēded, I wyl
bryefli purge my self. Doubtles
it wer pleasure to me to speake
nothyng at all, in case the ne-
cessitie of my vocaciō, the daū-
ger of these Jonasses, and the
saluacion of thys shyp of oure
commune wealthe forced me
not thcrunto. As touchyng my
selfe

selke, I am called vnto this
place to cry, in case I do not, I
knowe all the bloude of these
Jonasses shalbe requyred at
my hand: whyche god forbidd.
It were better I should cal so
hard as heauen & earth myght
sounde agayne of my voyce.

The saluacion of these wyck-
ked Jonasses moueth also too
speke in this matter, & wyth the
trompe of gods word to wake
them out of their slepe, lest they
slumber & rest so lōg in their wyck-
kednes, & they go slepyng to e-
ternal dānaciō. These therfore
I call vpon for the amende-
mente of theyꝝ knowledg and
lief.

Farther the loue I beare vnto
the kynges Maiestye and
to this comune wealth of Eng
land

The thyrde sermon

lande compelleth me to speake
leynge I se the angry hande of
God alredye strecthed forth
to punyſhe vs, if we awake not
oute of synne. Laſte of all, be it
knownen to all menne that I
ſpeake in the condemnacion of
the euill, and commendacyon
of the good. And that all men
maye eaſly fynd out and know
amonge theſe foure ſortes of
people, the Jonalles, and trou-
blers of thys ſhypp and com-
mune wealth of Englande, I
gyue you one mooste true and
generall rule, whiche is thys:
Whoso euer, or of what ſo e-
uer degre he be, that is or be-
weth hym ſelfe to be offended
wyth thys my free and indiffe-
rente ſpeakynge of Goddes
word, he or they (be they what
they

they be maye (atte the verpe
Jonasses and troublers of this
commune wealthe . And these
menne loue more darcknes the
lyght, more to trouble the ship
then to reſte her . But nowe to
the texte, wherein is contayne
Jonas aunſwere vpon hys ex-
amination.

He aunſwered them:

I am an Ebrew, &
feare the lord God
of heauen : that
made the ſea and
the drie land.

When as Jonas percey-
ued he coulde no longer cloke

F.iii.

and

The thyrde sermon
and hyde hys offence, he dothe
not onelye confesse hys faulte,
but also maketh them priuie,
and vttereth hys fayeth and
religion he hath in GOD, vn-
to theym. In that he confes-
seth hys faulte, we learne that
the fyrste gre and procedynge
to mercye and remysion, is the
knoweledge of the synne, whys-
che is a thynge mooste difficile
and harde to the fleshe to saye;
I haue offended the Lord, and
wil amend. For either we deny
oure syn wyth Cain, or extenu-
ate and excuse it wyth Saule.
Would to God our Ionasses
would acknowledge theyr fau-
tes, & not excuse it nor extenu-
ate it. It is but a mockery once
in a yere to acknowledge, and
murmure oure fautes in the
priestes

priestes eare. But we shoulde
from the harte repent the neg-
lectyng of our bounden duties,
and vnsaynedlye amende it,
whych is not onely paynfull
to the fleshe, but also gratefull
vnto God. I exhorte all men
therefore that knoweth theym-
selues gyltye, (as in dede
there is none of vs of all par-
tes innocent), wee saye wyth
Dauid: we haue offended the
Lorde.

Yet is not thys inoughe to
confesse our faultes, but there-
wyth all we must make a con-
fession of oure sayeth: but not
suche a confession as mooste
menne vse, but suche as maye
mooste be lyke vnto Jonasses.
And let theym imbrace onelye
Christe and hys doctryne, and
woz

The thyrde Sermon
worship god in spirite & veritie
as his word teacheth. Thys I
meane, let the p̄tesses teach ac-
cordinge to the worde of God,
the noble mē gouerne and rule
thereby, the lawers conforme
theyr lawe to gods law, & such
lawes as be contrarie to gods
lawes, abrogate and abolyshe.
The people shoulde heare the
word of God, geue fayth vnto
it, and folowe it. And so saye e-
uery man of vs with Jonas: I
am an Hebrew, that is to say, I
am a christian manne, and wyl
from henceforthe forsake my
syn, that dysquieteth not onely
myne owne conscience, but also
the hole cōmune wealth. It fo-
loweth how the mariners toke
Jonas answere.

Then were the men
exceeding

exceedingly afraid
and sayed vnto
hym, Why dydest
thou so (for they
knew that he was
fled from the pre-
sence of the lord be-
cause he had tolde
theym) and sayde
moreouer vnto him
what shall we doo
vnto the , that the
sea maye cease frō
troubling of vs: for
the sea wroughte &
was troblous .

In these Mariners we see
three thynges: feare , rebuke of
dyl

The thyrde Sermon
disobedience, and takynge of
counsell howe to saue the ship.
Thys feare it is mooste lyke
sprange of thys, that the mari-
ners hadde hearde Jonas saye
howe he was commaunded by
God to preache vnto the Ni-
nuites their destruccyon, and
the cities also, for theyr sinne.
The mariners knowing them-
selues gyltpe of the same, them-
selues beinge both Idolaters,
infidels, & of corrupt condicio
and luyng, fered the lyke pu-
nyshment. Who is it that wyl
not tremble at the angrie coun-
tenaunce of gods dyspleasure?
But nowe a dayes oure stonye
and indurate hartes be paste
all feare, and turneth the threa-
teninges of God to a laughter
sayinge in theyr hartes: ther is
no God. That

Upon the Prophet Jonas.

Act. xlviii.

That these gentyllyche Ma-
riners rebuke Jonas of dyso-
bedience, it declareth the faute
to be so greate when anye man
leueth his vocacion and lpecy-
ally the vocacion of pzechyng,
that it meriteth and is worthy
to be rebuked of all men. But
suche is now the proude min-
des of Byschops and pastours
that it wyll suffer no rebuke or
Christian admonicion, but will
be lauded and praised yea in e-
uell doying and omisso of their
vocacion, as it is to be sene in
that horrible and wycked de-
cre: Si papa. And not onelye
the Pope, but also euerye man
that slepeth, and deliteth in his
sinne, refuseth all maner of ad-
monicions. If Jonas toke well
at worthe the reprehension of
the

The thyrd Sermon
the heathen, it is moze then a
shame one Christian to forsake
the admonicion of an other.

In that they aske counsell
of Jonas, howe to saue the
shyppe, they declare a syngu-
lare humanitie towardes a
straunger: that althoughe by
the meanes of hym they stode
in daunger, boothe of lyfe and
goodes, yet woulde they leaue
no meanes they coulde, to saue
hym, thoughe it were wythe
theyr greate losse, and daun-
ger.

Thus we be bounde to do
as occasion shal serue: not cru-
elly wythout dyscreffion to re-
uege, but charitably with paci-
ence to beare with the weake, un-
tyll suche tyme as the lawe re-
quyrez execution of the euyll.

Now

Nowe foloweth the aunswere
of Jonas, wherwpythal he con-
deneth hym selfe, as it is plaine
in the texte: and it is the fourth
daunger he fell into.

Take me and caste
me into the sea, so
shal it let you be in-
reste: for I wote it
is for my sake that
thys great tempest
is come vpon you.

In this answere we learne
and knowe what is the nature
and condicyon of euerie peni-
tente manne, to Judge hym
selfe worthy payne and pu-
nyshement. And that is so
trewe in case wee Judge not
so of oure selues (and saye:
here

The thyrd Sermon
heretofore I was accounted
and toke my selfe for a christi-
an manne, but in dede I was
the contrarpe, wherefore I am
worthy of punishment) we be
but Hypocrites and desēblers.
Thus shoulde the Noblemā
saye, the Lawer, the p̄tiste, and
the commune sorte of men as
David techeth. ii. Sam. xxiii.
When he sawe the commune
wealth punished and in daun-
ger of dystruccion for hys of-
fence, he sayde vnto the Lorde
as Jonas dyd.

I haue synned, I haue done
puell, what hath these shewe of-
fended: let thyne ire & displea-
sure be agaynste me and my
fathers house.

But O my gractous Lorde
and kynge, suche penitent and
sorrowful

forowful Jonasses be farre out
of your realme, for none will
confesse theyr faultes. They
wyl rather say: let the Bible in
Englyshe, and the preacher of
gods word be cast into the sea,
and so shall folowe quyetnes,
for it was neuer wel sith prea-
ching begā. But these be (most
gracious kyng and honorable
cōcellours) Caiphas felowes
that sayd: ye vnderstande not.
Jo. xi. Chapter. But what fo-
lowed? It happened vnto the
wicked as he feared. They lost
theyr cōmune wealth as theyr
fathers did before, and came in
to bondage both of bodye and
soule.

Now foloweth the fift daūger
that Jonas fell into. The ma-
riners can not saue him, as the

The thyrde Sermon
Texte sayeth.

Neuerthelesse, the men
assaide with rowing to
bring the shyp to lande
but it would not be: be-
cause the sea wroughte
so and was so trublous
againste them.

In these mariners the holpe
gost teacheth vs two thynges,
the one howe they would haue
saued the troubler of the shyp,
the other that they coulde not
saue him. In the fyrst is noted
the nature & condicion of euery
godly magistrate, that woulde
if god wold & the lawe, al mē to
be saued: as Moses dyd praye
for the people þe rebelled, for A-
ron & Harpe, hys brother & si-
ster. Nosua called dysobediente

Ahab sonne. Here is the perci-
all and corrupte iudgement of
Kyniges, Magistrates, iudges
and such as beare offyce in the
commune wealth, horrible cō-
demned: that scue not the law
but mayster the lawe, and for
lucre or affeccion damnieth him
the lawe quyteth, and saueth
him the lawe condemneth, con-
trary to the doctryne of Salo-
mon. Proverb. xvi. Deut. xix.
Luke. xxi. Rom. xiii. Iaco. iiii.
That they coulde not saue Jo-
nas, we learne that no cōmune
wealth cā be quieted except the
trāsgressours be punished. Jos.
vi. God giueth no victory to
children of Israel, til Ahab be
punished. The plage cessed not
fro Israelits, til Phinees had
daine the adulterous, Nu. xxi.

G. ii.

And

The thyrde Sermon

And the Lord sayth in Ezechiel. xxxiii. Ye lifte vp youre eyes to your Idoles, & shede bloud: and thyncke ye ye shall possesse this lande: Ye polute eche an others wyfe, and should ye inhabit this lande: Hether vnto alludeth saynct Paule. Ephesians. v. Let no mā seduce you wth prophane woordes, for these thinges cometh the yre of God vpon the Chyldren of distrust.

Generallpe we learne that there is no more pestiferous hurt cā come vnto a commune wealth, then ouermuche lenity and preposterous pitie to suffer the lawes of a realme to be broken and neglected, wthout punishment of the transgressours: as it shall be more
declared

upon the Prophet Jonas. Ro. li.
declared hereafter. Now to the
texte, whiche containeth the
prayer of the Shypmen in thys
myse.

Wherefore they cried
vnto the lord, and said:
O Lorde let vs not pe-
ryshe for thys mannes
death, neither lay thou
innocente bloud to our
charge: for thou oh lord
haste done, euen as thy
pleasure was.

Of thys oracion fyrst wee
learne that the Mariners were
couerted vnto God by the prea-
chyng of one Jonas. Before
eche man called vpon a sūdyre
god, now al cal vpon one god.
They excuse not theyr olde A-

G. lii.

doloꝝ

The thirde Sermon

Idololatrye for their olde customes sake, nor yet for the auctorite of theiꝝ forefathers, but symplye they imbrace the truthe. The same shoulde wee followe, and for oure doctryne it is wytten, as sayth Saynt Paule in the fyftenth chapter of hys Epystle to the Romay. Whatsoeuer thynges are wytten, are wytten for oure learning: that we through paciẽce and comforte of the scriptures shoulde haue hope. Casting awaye al Idololatry & false honorynges of God, we shoulde in Christe imbrace and receyue the euerlastyng God, and hys infallible wooꝝde, seyng we be not moued therevnto by one Jonas but by manye: by synge, by counsell, and man-
nyng

Upon the Prophet Jonas.
nye other men of God.

Fol. lii.

The seconde thyng we
learne oute of thys prayer is
howe they desyre GOD, not
to Impute vnto theym the
deathe of Jonas whych hadde
not hurte theym but hym-
selfe, in dysobeyinge the Lozs
Des commaundemente: where-
in we maye see howe the Gen-
tiles and Ethnyckes abhorred
murder, and Manslaughter,
and accompted it horrible and
a thyng damned by the lawe
of nature.

They were in the sea, and
no manne coulde haue accused
them of murther, yet perceyued
they well that the eyes of God
coulde marcke theym where
so euer they were, and woulde
punyshe the facte. And wylfully

G. liii.

they

The thirde Sermon

they iudged: for so teacheth vs
all the Scripture of God as it
shall nowe appere: for I wyll
lome what touch thys horrible
cruene of murder moze at large
Murder is commit two maner
of wayes: by chaunce and ig-
norauntlye, or of malyce and
weryngly. Ignorauntly when
agaynst hys wyll, doyng and
meanynge nothyng leste then
murder, agaynst hys wyll kyl-
leth. Suche a murderer by the
lawe shoulde not dye, for God
absolueth and quyteth hym, &
prepared in the cōmune wealth
of the Israclits, sanctuaries, &
refuges for theym, whyther as
they myghte flee for theyr saue
garde. Exodi. xxi. Nume. xxxv.
Josu. xx. lest theyr bloud shuld
be shed againe.

He

He that of malice, and wylling
ly killeth a mā shuld no wayes
be saued: for vnto such the lord
commaundeth deathe agayne.
Exod. xxi. Leui. xxiii. And also
in the tyme of the lawe of na-
ture this was the commaunde-
ment of God for murder. Gen.
ix. He that sheddeth a mannes
bloude, shall haue hys bloude
shed agayne: and so saith chryst
Math. xxvi. he that striketh wth
the sweard, shall peryshe with y^e
swearde. Thys syn is so horri-
ble, that no indulgēce or pardō
shuld pitpe the offence, nor par-
don the fault: but the murderer
incase he fled to the hyghe aul-
ter, he shoulde be fet furth: as
ye may see the experience in Jo-
ab at the commaundemente of
Salomon. iii. Regum. ii. and
reade

The thyrde Sermon
reade. Nume. xxxv. If the ma-
gistrate dyspense either for fete
of hym that shoulde suffer exe-
quucion, or for anve profite or
gayne, and punyssh it not, what
dothe he other the prouoke the
ire of God agaynst hym selfe &
the hole realme. For the Lorde
sayeth, he wyll not dwell in the
earth tyll it be purged wyth
the bloud of hym that shed the
bloude. Numeri. xxxv. Let all
men therfore in the commune
wealthe knowe and feare thys
doctrine of Paul. Ro. xiii. The
magestrat beareth not a sword
in vayne. Let the Magestrate
take hede of two things: first &
vnder the pretexte and cloke of
the lawe he serue not his affec-
cion or gayne, nor punyssh the
innocent. In thys offended the
kyngs and magistrates of the

Israelites, that for the mainte-
naunce of theyr supersticion,
false religion and corrupt ma-
ners, kylled and put to deathe
the Prophetes, and the Apo-
stles. So Ihesabell caused Na-
both to be slayne, iii. Regū. xxi.

The second, let y^e magistrate
take heede he absolue not hym
that God condemneth, and cō-
maundeth to be punyshed, for
gayne, affeccion, good intenciō
or els for any folythe & prepo-
sterous pitie: for so doig Saul
losse hys kyngdome. i. Samu.
xv. reade the place. And Ahab
the kyng of Israell for dimis-
syng of Bennaud as god said:
thy soule shalbe for hys soule.
iii. Regum. fourtene. Euen as
here is occacion to admonishe
of iustice towardes euyl doers,
so

The thyrd Sermon
so it is to speake of warre, and
howe it maye be vsed lawfully
by magistrates. The magi-
strate offendeth when he begin-
neth or continueth anye iniust
battell, or of affection punish-
eth anye innocent person. So
Josias offended, althoughe he
was a good man in makynge
war with the Egyptians, wher
as honest condicions of peace
was offred, and was slayne for
hys laboure. The magistrate
of the other part maye offend,
if he in case he see hys subiectes
oppressed and wyl not defend
thē, as Abraham did his neyge
Lot and other. Agayne, thys
battell he is daylye bound vn-
to, to warre agaynst byce, and
to punish synne, and in case he
see anye rebellyon to resiste the
iust

Iust execution of iustice, not to
 feare: for God wyl heale hys
 procedynges. Deu. xiii. And it
 maye be seen that God wyl fa-
 uour the maigestrate that fyg-
 teth against his owne brother,
 if it be to amende vyce and to
 kyll synne. For in manner the
 hole tribe of Beniamin was de-
 stroyed for the defence of adul-
 tery. Farther a maiestrate figh-
 teth iustly, whē he resisteth vn-
 iust forse, whether it be of fozen
 ennemys, or of his owne rebel-
 lious subiectes. Of such lawes
 as shoulde be kepte in the time
 of warre it is wyrtten. Deu. xx.
 xxiii. Luke. iii. Dure warriors
 haue made of war a menes and
 way to al robbery and spoile.
 The captayne by hys fayth is
 bound to haue as many as his
 allowaunce

The thyrde Sermon
allowaunce chargeth hym wyth
all , but lyke a thiefe he decey-
ueth the kynge bothe of hys
noumber of menne , and rob-
beth hym of hys goodes : and
for lacke of true paymente to
the halfe number that he is ap-
poynted vnto , he weryeth the
good wyll of the poore Soul-
diours , that extreme pouertye
wyth syckenes , for lacke of pay-
mente of theyr wages , causeth
theym to passe neyther of the
kynge , neither of the commune
wealth.

And as these vniust and al-
readye dampned Capytaynes
(excepte they repent) wyth re-
ceyuers , paye Masters , vytay-
lers , and other , destroye not
onelye the lawe and Mage-
sty of Armes , but also deceyue
the

the kynge by pyllyng and pol-
lyng the pore and needye soul-
dyours: so decaye & vndo they
the hole commune weale. For
they come to serue the cōmune
wealch of lytle or no valewe at
all: in seruyng of the commune
wealthe they enryche them sel-
ues vniustly to the viter impo-
uertyshynge, and beggerynge
both of the cōmune wealch and
the heades thereof.

And well both Magistrate
and Souldioure meriteth the
same. For the one trusteth he
knoweth not whom, other then
vpōn reporte: the other pre-
pareth hym selfe to the warre
for defence of his contrey, with
hozedome, thyste, and all abho-
minacion.

And

The thyrde Sermon

And by false & theuifh meanes
bryngeth moze to the war then
is hys owne: no matuell then
though God let such a thiefe o
uer hym as wyl geue hym lesse
thē is his dew. True men were
wont to go to batayle, and such
as prepared theim selues wpth
the feare of god to liue and die
for theyr Magistrate and cou
try: nowe the verper thiefe, and
blasphemoure of the God of
batel, the better soldiour. Well
God maye geue the vyctorye
to suche blasphemours for a
tyme, but doutles it wyl not
nor cannot continue. Loke vp
on all the warres that Moyses
wryteth of in hys fyue bookes,
and then shall ye knowe the
same. Wherefore I humbly re
quyre all Magistrates bothe
in

In peace and watte to punyſhe
chiefely theſe two vices adulte
rye & blaſphemye, incaſe they
would haue either vyctorie in
war, or quietnes in peace.

As touchyng ſwearynge and
blaſphemye, it is knowen vn-
to al men of God, how the law
condemmeth it in the fyrſte ta-
ble. Exodi. xx. Deutronomi. v.
Thou ſhalt not take the name
of the Lord in vayne: for God
wyl not leaue vnpunyſhed,
ſuche as abuſe hys name. Of
an othe I thyncke it therefore
conuentēt to ſpeake ſumwhat.
There is two maner of othes,
the one of cuſtome or of ſport,
the other ſerious and graue, re-
quyred and taken before the
Maieſtrate or Iudge. The
Fyrſt is deuylllyſhe, damnable
H.i. and

The thyrde Sermon.

And nought of euery part, and
forbidden by god to all chri-
stian mē. The other that is ta-
ken for the glozpe of God, the
Defence of the trueth, or helpe
of a mans neyghboure, as ne-
cessitye shal requyre is laweful
and godly. But in this lawful
oth a man may offend two ma-
ner of wayes. First if hys hert
and mynde be not accordeynge
to hys woordes, but that hys
mouth speaketh one thing and
the herte thyncketh an other
thyng: the seconde if he that
sweareth, swears by anye crea-
tures. Both these be blasphe-
mous before God.

And in case it be damnable
in a noughty matter to swear
by creatures, is it not the same
trowpe, daylye and felyshly of
custome

custome to sweare by a man's
hande, bys heade, by the masse,
and suche lyke. The more vile
the thyng is we sweare by, the
more is the othe detestable be-
fore God. Wherefore in thin-
ges not necessarpe, and requy-
red lawfully, to sweare by anye
thyng, is synne. In wayghtye
matters to sweare by any thing
except by god, is no lesse offence.
That may we see. iiii. maner of
wayes. By reason, by holy scrip-
ture, exāples, & the Canon law.
By reason thus: to sweare is to
protest & promise the thing we
sweare to be true before hym &
knoweth the thoughtes and
cogitations of the harte, that
knoweth onely and solye God:
therefore is it blasphemye to
sweare or attribute by same to a

H. ii.

ny etc.

The third Sermon
creature as they do that swear
eth by creatures.

Agayne euery oth hath an-
nered wryth it, an inuocacion,
and execracion. An execrati-
on, that he by whom we sweare
maie punyſhe and curſe vs
if we ſwere falſe. An inuocaci-
on, that he by whom we ſwere,
woulde helpe vs if we ſweare
true. But onely God can ſaue
and loſe, reaſon woulde then
hym onely to be ſworn by.

The authoritye of the ſcrip-
ture. Thys alſo is double: the
one teacheth by whom we ſhuld
ſwere, the other by whome wee
ſhoulde not ſweare: that is by
God, & by no creatures. Deut.
vi. x. Thou ſhalt feare the lord
thy God, and worſhype hym,
and alſo ſweare by hys name.
Eſaye.

upon the prophet Jonas.

Fol. lxx

Esai. xlv. vnto me shall eue-
ry knee bowe, and euery tounge
swear. In the. lxx. speakynge
of the callynge of the Gentiles
he sayeth: He that wyl swear
shall swear by the true God.
And Iere. xii. they shal swear
the Lorde liueth.

That no man should swear
by creatures, ye haue. Exodi.
xxiii. Ye shall not thynke vp-
on the name of straunge god-
des: neyther shall it be heard
out of youre mouthes. Iosue.
xxiii. The people be admonish-
ed not to swear by the names
of the goddes that the people
vled, whither they were going.
Hierem. v. It is sayde that the
people offended because they
swared by the gods that were
not God. And þ people thynke

H. iii.

it

The thyrde Sermon.

It is no synne to annex a creature with god, heare what Sophonie the prophet saith. Cap. i. I wyll sayeth the Lorde, destroye them that worshyp and sweare by Malchon, that is to saye by there patton. Where as the Prophet meaneth, they that sware by god & creatures, matcheth & setteth God and the deuyll in one chayre, & sete. Exāples out of y^e scriptures: Abraham swate by the moste highe god. God swereth by hym self.

Dolicarpus woulde rather suffer the flames of fyre, then to sweare by Ceasars fortune. Euseb. libro. iiii. Chap. xv.

The Canon lawe Causa. xlii. Q. i. clericum per creaturas. & Et si quis per creaturas. and si aliqua causa, also Mouet te iterum.

Thus

Thus the lawes begynne, and the glosse vpon the same places requyrez vs to sweare onelye by god. I haue taried the longer in thys matter, because I happened to se of late a certaine boke for the making of Deacons, priestes, and Byschoppes, wherein is requyred an othe by Sainctes: where at I did not a litle wonder. And howe it is suffered, or who is the authoure of that booke, I well knowe not. I am led to thynke it to be the faute of the correctoure in the pryncypall, for two causes. One is because in the othe for the Byschoppe is no mencion made of anye sainctes.

The other cause is, that in the same booke the minister muste

H.iii. con.

The thyrde Sermon
confesse at the receiuyng of his
vocacion, & the booke of God, &
holy scriptur to be perket, & suf-
ficiente for the saluaciō of mā.

Yet do I muche meruaile
that in the same booke it is a-
pointed that he & wyl be admit-
ted to the ministry of goddes
word or hys sacramentes must
come in white beltmētes, whi-
che seemeth to repugne playne-
lye wpth the former doctryne
that cōfessed the onely word of
God to be sufficiēt. And sure I
am they haue not in & word of
god, & thus a minister should
be apperelled, nor yet in the
p̄matine and best church.

It is rather the habit and
vesture of Aton and the gen-
tiles, then of the ministers of
Christe. Farther where and of
whome

whome, and when haue they
 learned, that he that is called
 to the ministry of gods word,
 shoulde houlde the bread and
 chalice in one hande, and the
 booke in the other hande: Why
 do they not as well gyue hym
 in hys hande the founte and
 the water: For the one is a sa-
 cramente as well as the other.
 If the founte be to great, take
 hym a basynne wyth water or
 such lyke vessell. But in thys
 mater and in other, as tolleca-
 ble thynges be to be borne w^{ch}
 for the weake s sake awhyle, so
 I thyncke it not mete before
 the kynge's Maiestye and his
 mooste honorable Councell to
 halte in anye parte, but to save
 the truth: that they knowinge
 same, may redresse it assone as
 maye

The thyrd Sermon
mape be, as my parte is & al o-
ther priuate persons to praye
thē to do the same, & besech god
to restore vs to the primatiue
chutch, which neuer yet had noz
shal haue ani match oz like. Be-
fore all thynges beware of an
oth by any creatures, except ye
will be glad to haue gods dis-
pleasure. Now foloweth y^e sixt
daūger of Jonas, howe he is
caste into the sea.

So they toke Jonas & cast
him into the sea, & y^e sea left ra-
ging. And y^e mē fered y^e lord ex-
ceedinglye, doinge sacrifices, &
making bowes vnto the lord.

Here se we two thynges: Jo-
nas cast into the sea, and howe
the sea left therevpon hys ra-
gynge. Out of the fyrste lear-
neth euery Magistrate & king
theire

their office to caste out of theyr
cōmune wealth, as manye Jo-
nasses as they fynde stoborne,
& wyl not amende theyr lyues.
If Jonas in the sea could not
be saued, that offended but in
neglectyng of hys dewtie, and
yet confessed his faute, & con-
uerted y^e mariners, what maye
wee thyncke: is it possible to
sayle oz lyue quyetlye wyth so
mani obstinate Jonasses? May
doutles; what remedy thē? Let
thē be cast all into the sea. But
lest mē shuld be to much offēdido
wth this seuerer punysshment as
though I wold al to be cast in
to y^e sea, I wil bring y^e examina-
ciō of y^e mater to the.iiii. sortis
of people y^e I spake of before,
and so appoint of eueri sorte
whō the kinges magestie must
cast

The thyrde Sermon.

cast into the sea, or sende to the Gallies.

Firste Let vs speake of the Bishops and priests. Theyr offyce was in the primatiue & fyrste churche, to be preachers of goddes worde, and ministers of Chyistes Sacramentes. Not to sacrifice for ded nor lyue, not to synge, or masse or anye souche lyke. Unto the fyrst original must al these me as they be called, of the holpe churche, be called: els by they no shepherdes, but rauenyng woulfes, to deuoure the shepe of God. And that thys make the better be done youre maiestie muste begyn wyth youre Chapell and Chapellanes: make theym to serue the same soules that laboereth for theyr liuinges,

liuynges. If your Grace do it
 not, ye shal put your own selfe
 in daunger of God. And from
 henceforth make your Chapel
 laynes men of the churche, and
 let the Chapell go. And when
 your magesty hath done thys,
 your selfe cause all noble men
 of your realme to do the same.
 The refoyme your Coleges in
 the Antiuersities, and se honest
 men to haue the leadyng and
 ouerspyghte of the youth: suche
 as wyl amende, let them tarpe
 styll in theyr offyces, suche as
 wyl not, your magestie must re
 moue, if euer ye bypnyng the ship
 to quyetnes. Vnto the clarcke
 from henceforth as ye wil aũs
 were vnto it, gyue no benifice,
 or spirituall promotions to
 none, but to suche a one as can
 and

The third Sermon

¶ I will preach true Doctryne, or
els teache vnto the youth the
Catechisme, and healepe the
people wpth some good coun-
cell, Or else cast the all into the
seaithat is, put the out of theyz
offyce, and put better in theyz
places. And beware of this vn-
godly pitie wherewith al men
for the most part be verie much
nowe adayes combred wythal,
which will for pitie rather let
a foole or an euill man to enioye
hys benefice, then a thousande
soules to be broughte to know-
ledge: thys in no pitie but ra-
ther a crueltye and kylling of
the soule. Therefore if it should
please the Magistrates to
make a law that no man shuld
haue Byshoprycke, benefyce,
prebend, or other ecclesiastical
voca

upon the Prophet Jonas.

Jo. lxiix

Vocation lenger then he bled
hym selfe accordyng to his vo-
cation, it were wonderful well

The noble men that by-
eth theyr offyces, and selleth a-
gayne the iustice and the lawe,
if is apointed to the office, must
be admonyshe : in case they
wyl not amende, into the sea w
theym . Put theym out of their
offyces and putte better in.

These Gentlemen that lyueth
vpon dycyng, cardyng, ydle-
nes, or with other mēnes good-
des muste be also admonyshe-
ed: yf they wyl not repente, al-
together caste them in to the
sea . Follysh and preposterous
pitye hath brought both king
and the Lawes not onely of
this realme, but also of God
into

The thyrde Sermon.

into contempte, and dayly wyll
more and more if it be not fore
seen. Nowe þe lawes that iustly
shoulde be executed vpon thea-
ues, and murderers, is of fo-
lyshe pitie dyspensed wyth al,
and manye iudge it were bet-
ter to saue after hys opinion,
then to damne after the com-
maundement of God. For thet
saye: O he is a tall felowe, and
can do the kynge good seruice,
it were pitie he should be han-
ged. But in case they knewe oz
goddes lawes oz mannes la-
wes, and knewe what mainte-
neth best a commune wealthe
they would saye: suche a thiefe
oz murderer can neuer do the
kyngees Magistrate better ser-
uice then when he is hanged
for hys faute, that other men
may

may feare to offende the lawe,
by hys example. Marke wher
vnto thys preposterous and
sinistre pittie hath brought the
realme, to be pestered w more
theues then halfe Europe be-
side. In so much that a manne
can not trauell suerlye by the
way with twentye pounce in
hys pourse, thoughe twentye
men be together in a compa-
nie: as it was sene by experiēce
of late dayes to y great shame
of al the iustices of the coutry
and to the flaunder of the hole
lawe and the realme.

The fraude, gyle, and Coue-
tousnes of the lawers must ei-
ther be amended, other thei the
selues to be cast into the sea: for
vnto thys hathe theyr crafte
and filthy lucre broughte the

A. i.

law

The thyrde Sermon
lawe, that where as at the
begynnynge of it, it was a
succour and defence of the in-
nocent, now be al honest men
so afrayde of it, that they had
rather, yea and it were better
a man to lese halfe his ryghte,
then to complayne and seke a
remedye at the lawe. What
maye wyse men thynke of that
Realme where as the defence
and synewes thereof is so we-
kened and corrupted: doutles
nothyng but ruyne and per-
dicion.

The ocultye and idleness,
the impacienye and rebellion
of y^e people must be punyshed
and amended, or else they wyl
cast the shyp, the ship mayster
the kynge and hys counsell,
yea and them selues wpyth al,
into

into the sea, and brynge thys
realme to a desolacion & utter
dystruccion.

Euen thus as the kynges ma-
gestie must do in his realme, so
shoulde eueryc man do in hys
owne household when there com-
meth pouertie, pestilence, war,
hungre, and such lyke: he must
diligently serch whether there
be anye Jonas wythin hys
house, that is to saye, anye idle
& vnoccupied mē, any thieues,
adulterers, swearers, and such
lyke, and the same to be amē-
ded or caste out of the house.
Heteof youre Magestie must
also take heede that ye knowe
the sayeth, and conuersacion
of youre famlye, that who so-
euer of wytte and knowledge

The thyrde Sermon.

enter your graces Court, may
se þe magestye of a godly house
and perceiue by the order of þe
familie that God dwelleth in
the courte and realme. But
(the moze to be pittied) it is so
nowe that who so euer enter &
marcke the condicions of ma-
rtyre men in the courte, he shall
fynde in the mozte parte of the
house hangyns of gods wou-
des, hys fleshe and his bloud,
wþ such blasphemous othes as
the deuyl hym selfe if he were
incarnate woulde tremble to
speake. And greate wounder
it is there falleth not fyze frō
heauen to burne them and the
house they tarpe in. Like wyle
where as goddes lawes for-
byddeth dise, and Cardes, and
also the commune statutes of
thys

thys realme (the moze shame
it is) it is bled daily and hour-
ly in the kynges Magestyes
house , where as onelye the
magestye of **GOD** is offen-
ded but many an honest man
vndone in the yere. That dise
house must be cast into the sea
if it be not, God wyll caste the
maynteyners therof at length
into hell. What and if all men
folowe thys godlye counsel of
Jonas what wyll folow: this
that is in the texte.

**The sea shal leue his
ragynge.**

As longe as Jonas was in
the shyp there was no quyet-
nes: nowe beinge in the sea all
is at peace: so shal it be wyth
vs if we amend and cease from

J.iii.

euell

The thynde Sermon
euyl doynges, as it is wryten.
Hieremy. ii. vi. vii. And thys
is easye to be proued by ex=
ample, that no comune wealth
can be pacified excepte euyl
doers be punished .ii. Par.
xvii. Josaphat before he could
brynge hys commune wealth
to anye good poynte, restored
good iudges to y^e ciuile state
of hys Realme, and true doc=
tors to the ecclesiastical state
of hys realme. Chap. xix. The
same maye we see in Dauid
ii. Samuel. viii. ii. Data. xxi.
xxiii. So dyd Artaxerxes that
sente Eldras to the Jewes;
Eldras. vii.

The same order toke Cam=
bises Cyrus sonne, though he
was and idell manne, he cau=
sed the skynne of a corrupte
Judge

Judge to be pulled ouer hys
heade, and to be nayled in the
place of Iudgement, to putte
other menne in feare how they
corrupted iustyce. For the
kepyng of all men in an or-
der it were well if men woulde
thyncke vpon the lawe of the
Corinthes: whiche men maye
reade in the Adagyes of E-
rasmus. The Adage is: *Proter-
uiam fecit.*

Where as euerye manne
was bounde to gyue accompt
howe he lyued, and mayne-
tayned hym self. And the same
lawe had Solon at Athenes.

When the Magistrate by
neglygence or Proposterous
pptye, wyl not punyshe for
syn, then God strikethe, as ye
may se by the vniuersal stowd,

The thyrde Sermon.
by the fyre in Sodome, and
Gomor. Gyue hede therfore
most gracious Lordes, to pun-
nysh these Jonalles, and to
put better into theyr place, or
els God wyl punyssh either w
an euil beast, either with swerd
either wth famyne, either
with pestilence, as it is wri-
ten Ezechell .xliii. But
in case ye wyl do it the
sea wyl cease. As
I praye God it
maye.
Amen.

The fourth Sermon fol. lxx.
vpon Jonas, made by
John Hoper the. v. of
Marche.

¶ The Preface.



¶ Ante Paul say-
eth: it is a moost
true saying, and
worthy to be re-
ceyued of euerie
parte, that Christ Iesus came
into thys worlde to saue syn-
ners. i. Timo. i. Unto the whi-
che sayinge agreeth the wor-
des of oure Sauoure Christ.
Luke. xix. The sonne of man
came to seke, and save that whi-
che was lost. Who is it amōg
vs all that woulde not ioyful-
ly at the hearyng of so amiable
& swete a saying, reioyce: sayng
we

The fourth Sermon.

We be all miserable and cursed synners by nature, and yet woulde (as full of miserie and blyndenes as we be) be saued, wyshe euer to be out of payne. But in thys is all the hede to be taken, lest we sinisterlye vnderstande these comfortable promises, which the deuill auenturth to swad vs vnto. Wher as he cā not al together berieue and rob vs of the promises he wolde vs to construe & vnderstand the promises amis. And where as these promises appertayneth to none but vnto repētaunte synners, he dazeth, and deceyueth oure affeccion and loue we beare to oure selues, that he wyl beare vs in hande Gods promyse appertayneth as well to the impenitent and
neuer

neuer myndynge synner to amende, as vnto the sorowfull afflicted beleuyng synner, and he that wyl study the amendement of lyfe. Against the which illusion and craft of the Deuyl, Christ speaketh. Mat. ix. Luc. v. I came not to call the iuste, but sinners to repentance. Of the whyche repentance if we be destitute, nothyng auaieth vs the promises of God. Luc. xiii. Excepte ye repente, all shall peryshe. And the former promyses were not so sweete, but these threathynge be as bytter: Not vnto all men, but vnto suche as be obstynatelye puel or desperat. Against who cryeth Ihon Baptyste: Euen now is the axe putte vnto the roote of the tree:

Euerye

The fourth Sermon

Euery tre that bryngeth furth
no good fruite, is cut downe &
put into the fyre. Luke. iii.

But a mā myght aske to what
purpose thys thyng is spoken
of by me: doutles to thys end
to pꝛosequite and folowe my
matter begon. I sayd that the
authours of thys vnquietnes
in the realme in the churche, &
in euerpe housholde, were be-
rpe Jonasses, and those that
troubled the shyppe: whyche
oughte eyther to be amended
oz remoued out of their office,
oz els the shyppe maye neuer
come to rest. But because these
that be cast into the sea should
not dispatre, ther must be some
remedye founde to solace and
conforte suche as be fallen in-
to daunger of dꝛownyng.

Thys

Thys is the way: if they take
the admonitions and the ad-
monitions getly and raile not
agaynste them, neither wyne
at their own faultes: but with
a true repentaunce of the hart
folowe thys our Prophet Jo-
nas, who confessed hys faulte,
and humblye asked remys-
sion & pardon for the same. So shal
euery sinner be saued as he was
acordinge to the othe of God
Eze. xviii. As truly as I lyue
sayth the Lord, I wyl not the
deathe of a synner, but that he
be conuerted and lyue. Thys
counsell of the Lorde excepte
our troblous Jonasses folow
they shalbe drowned in the wa-
ter of eternal damnacion, with
Pharao. But as heretofore
ye haue hearde howe Jonas
for

The fourth Sermon
for hys disobedience was pu-
nyshed: so now out of the texte
ye shal hear how he repenting
hys myl behautour and offen-
ces, is pzeferued in hys daun-
gers: howe he prayeth, and at
last how he is delyuered. And
that I maye the better & more
playnely teache and open the
same, I wyl deuyde the texte
that foloweth into foure par-
tes. The fyrst part conteineth
the behautour and doyngs of
the shypmen, after they had
caste Jonas into the sea. The
second part conteyneth howe
Jonas beyng cast into the sea
was receaued into the bely of
the whale. The thyrde conteyn-
eth the behauioure and do-
ynges of Jonas in the wha-
les bely.

The

The fourth conteyneth the deliuerance, and castynge out of Jonas from the bellye of the whale. The fyrste. The texte sayeth those men feared wondrously the Lorde, and sacrificed vnto hym and made theyr bowes.

The shyppemen dyd these thre thynges: they feared, they sacrificed, and bowed.

After they perceyued vpon the execution of Jonas the sea to leaue his trouble, they neglected not the true religiō whiche they learned in theyr trouble, but are better and more strengthened in the same, for they feared the Lord, and honoured hym onelye. Of these shyppemen let vs leaue constancie, and perseuerance

The fourth Sermon
in the true knowledge of god:
and when we be deliuered out
of daunger, lette vs not geue
oure selues to libertye and fo-
lye of lyfe, as naturally we be
inclined and ppropense to do.

Thus adimonyshed Moses di-
ligently the childezen. Deutro.
vi & viii. & whē they had recei-
ued the abundante benefites
of the Lorde, they shoulde not
in theire saturitie and aboun-
daunce be vnmindfull of the
Lorde that brought them out
of the land of Egypt, and the
penurie and scarcitie of the de-
serte.

The thankfulness of these
Mariners shalbe laied against
vs at the daye of oure exami-
nacion for oure vnthankful-
nes: for God hathe not onelye
qui-

quieted the sea for vs, but also
 abundantely geuen vs the
 vse and commoditie booth
 of sea and lande: and not one-
 ly that for the rest and quiet-
 nes of the bodye, but also he
 hath appeased the sea of greate
 dyspleasure and damnacion es-
 ternall by castynge of hys on-
 ly beloued sonne Chryste Je-
 sus vpon the crosse, to cesse and
 appease the ire and dyspleasure
 betwene vs and hym, & yet we
 neyther feare nor loue hym, but
 wyth continuall hatred, & dys-
 pyte, contemne both hym, & his
 holy worde.

They do sacrifice.

They thoughte it not
 inoughe inwardely to
 honoure the Lord, but
 dydde outwardly sacrifice, to

The fourth Sermon
protest and declare vnto the
worlde the good iudgemente,
faith, and knowledge they had
in the Lord. So should we do:
not onely knowe god and feare
him inwardely, but also out-
wardly, with prayer, thākes ge-
uyng, and other good worckes
cōmaunded by God to declare
the same, as they dyd by theyr
sacrifices before the cūmynge of
Christe into ourē fleshe. The
whychē were types, and signi-
ficacions of Christe to come,
that coulde not take awaye the
synne of the world as Saynt
Paule sayeth: Hebrues .x. It
is impossible that the bloude
of Calues shoulde take awaye
synne. Chrystes sacrifice once
offered for all, by h̄ once satisfi-
ed for all tīmes. Heb. ix. And
where

where as is remission of synne,
there nedeth no moze sacrifice.

It is therfore an vngodly doc-
tryne that in thys tyme of the
newe testamente, teacheth anye
other sacryfice for synne, then
the onelye death of Chyste.

If question nowe be asked, is
there then no Sacryfices now
lefte to be done of Chyistian
people? Yes truelye, but none
other then suche as oughte to
be done wythout aulters.

And they be of thre sortes.

The fyrste is the Sacrifices
of thanckes geyunge. Psal-
mes. li. Amos the fourthe, and
fyfte. Hebrewes the thirtene. Ma-
t. xxiii. The seconde is bene-
volence, and liberalite to the
poore. Mich. vi. i. Corinthe. xvi.
ii. Corinthian. viii. and. ix.

It. ii.

The

The fourth sermon

The thyrde kynde of sacrifice
is the mortifying of our owne
bodies, and to dye from synne.
Rome. xii. Mat. xi. Luke. xiii.
If we studie not daylye to of-
fer these sacrifices to God, we
be no christian men.

Seyng Christian men haue
none other sacrifices the these,
whych they maye and oughte to be
done wythoute Altars, there
shoulde amonge Christians be
no Altars. And therefore it
was not wythoute the greate
wysedome and knowledge of
God, that Christe, hys Apo-
stles, & the primatyue church,
lacked Altars: for they knewe
that the vse of altars was ta-
ken awaye. It were well then
that it myght please the magi-
strates to tourne the altars
into

into tables, accordynge to the
fyrste institution of Chyrste, to
take awaye the false perswasio-
on of the people they haue of
sacrifices to be done vpon the
aulters. For as longe as the
aulters remayne, boeth the ig-
noraunte people, and the igno-
raunte and euill perswaded
prieste, wyll dreame alwaies of
sacrifice. Therefore were it best
that the Magistrates remo-
ued al the monuments and to-
kens of Idololatrye and su-
persticion. Then shoulde the
true religion of God the soner
take place.

¶ They vowe.

Moste lyke they vowed
to goo to Hierusalem,
there to manifeste the
myghtye power of God to the

The fourth sermon
people, and to gyue thākes vnto
to the Lorde accordynge to the
lawe and maner of Moyses de-
crees. Lest we shuld erre in the
nature & condicion of a vowe,
there be thze thynge to be no-
ted . To whome the vowe is
made, what is vowed, and who
it is that maketh the vowe.
The vowe shuld be made vnto
the Lorde, as Elsaye the Pro-
phet saieth, Chapter. xix. They
shall make their vowes to the
Lord. The thynge vowed may
not be contrarie to anye of the
two tables wythin. Exodi. xx.
Deut. v. He that boweth must
be such a one as is able to pay
and satysfye hys vowe . So
saynct Paule aduysed the pon-
ger wydowes to marie, percei-
uing how vntuly and vehemēt
the

the passions of yong age was,
that they were not apte to lye
sole, nor to kepe theyr bowe, if
they shoulde bowe so to do.

Now foloweth the seconde me-
mber of the oracion, how Jonas
beyng caste into the sea, was
receyued of the whale: and it be-
ginneeth the seconde chapter of
the prophete in thys wyse.

But the Lorde prepa-
red a greate fysh that
shulde deuour Jonas.
And Jonas was in the
fishes bealy thre daies,
and thre nyghtes.

The texte containeth thre
thynges. fyrste that the fysh
prepared by the Lorde, swalo-
wed vp Jonas.

The fourth Sermon

The seconde, how long tyme
Jonas was in the fyshes be-
lye. The thynges to be noted
in the fyrst membre, be alle two
in numbre. Fyrste is declared
the wonderfull pitie, and mer-
cy of God, that can and wyl
healpe the afflicte in the dayes
of their affliccyons. Jonas
thought none other but to dy,
and so dyd the Mariners: for
they besoughte God not to re-
quyre the innocentes bloude at
theyr handes. But the Lorde
that is redye to helpe as many
as call vpon hym, Psalm. viii
and. ix. lefte not hys penitente
and afflicted seruaunt Jonas,
but preserved hys lyfe though
it were wyth trouble. Thus
wyl he do wyth all those that
be the Jonasses of thys realme

Upon the Prophet Jonas.

Fel. lxxviii

In case they repent, though they
shoulde be cast from all the ho-
noure, and offyces they haue:
better it were to lose them with
the fauoure of GOD, then to
kepe them with gods dysplea-
sure, as Sathens dyd. Luke. ix.
Jacob. Gen. xix.

The meanes howe God sa-
ueth the afflicted be vnknown
vnto man, and manne shoulde
not be curiouse to searche to
much for the knoweledge of
theym, but commende theym
to God. For manye tymes
God vseth those for lyfe, that
man iudgeth shuld leade vnto
death. So was Jonas saued
by the deuoutynge mouthe of
the whale, whiche seemed vnto
Jonas reason rather a present
meanes vnto death. So vled
be

The fourth Sermon

he the cribbe of Moyses, And
the wondrousfull passage of
the children of Israel through
the reade sea. If we pource
and clense our knoweledge,
religion, and maners, the lord
wyl fynde meanes suffyciente
to saue vs: whyche we maye
not appoynte to our selues,
but comynende them to the pro
uidence of God. For by the
same wayes þe we seeke manye
tymes the fauoure of God,
and our commoditie, we finde
hys dyspleasure, and our owne
distruction. As Saule dyd.
i. Regum .xv. that sacryficed
wthoute the commaunde-
mente of God, purchased the
seuere, and iuste ire of God.
The Israelitis that of good
meanynge and intencion fa-
sted

sted, zacharia. vii. and soughte by
that meanes gods good wyll,
they founde hys dyspleasure.
Cayphas soughte by counsell
Jho. xi. to haue oppressed the
procedynge of Christ, and op=
pressed him selfe, and the whole
state of the common wealth al=
so. Cicero Rome, Demosthenes
Athens, eche put their comune
wealthe in daunger, by theyr
beste aduysed counsell for the
preseruacyon thereof. And so
shall all the Monasses, extorcy=
oners, oppressours, deceyuers,
flatterers, and other of thys
Realme, come into extreme po=
uertye by the same meanes they
seeke ryches: for the curse of
God can not suffer euyl got=
ten goodes, & possessions longe
to prosper.

Nowe

The fourth Sermon

Nowe Jonas sayeth that
he was in the bely of the whale
thre dayes and thre nyghtes.
Of thys we learne that God
healpeth not by and by the af=
flicted, but exerciseth theym in
theyr troubles. Fyyste because
he make the better humble the
and bring them to a true know
ledge of theyr faultes, whose
greatnes is so bygge that it ca
not be perceyued, where as the
payne for it is easy and lyght.
But the Lorde woulde vs the
better to iudge of the faulte by
the greatnes of the payne: and
therefore the Lorde is sayed to
explozate and trye hys in af=
fliccion as the goulde is tryed
by the fyr. Farther hys migh=
ty power is the better declared
where as he healpeth suche as
be

be playne desperate of al other remedies and helpes.

Laste of all thys tyme of Jonas beyng in the whales bodye, was a type and fygure of Christes beyng in the hearte of the earth thre dayes & thre nightes. Math. xxi.

Nowe foloweth it how thys man behaued hym selfe in the tyme of hys trouble. When he perceyued in the fishes bellys some hope and sparcke of lyfe, he fell vnto prayer. But because prayer conteyneth in it selfe two thynges, the knowledge of the fault, and hope of forgyuenes, I admonyshe all the Jonasses of thys realme that they acknowledge and leaue of from they faultes, and beg pardone for theym, excepte they

The fourth Sermon
they wyl dye eternallye. The
Byschoppes and the priestes
that hath either wpyth false doc-
tryne destroyed the churche, ei-
ther by negligence not builded
it with the true worde of God,
lette theym acknowledge theyr
faultes, amende it and aske re-
missyon betyme if they wil not
dye in theyr synne. The noble
men and Lawers that are se-
cretely touched wpyth the word
of GOD, and theyr conscience
condempneth theym of wron-
ges, fraudes, Iniuries, and
deceptes, lette them not indu-
rate and harden theyr hartes,
but praye to the Lorde to take
from theym pryde, arrogancy,
blyndnesse, and couetousnesse,
lest they dye in theyr synne, as
Saul did. The people let them
praye

Upon the Prophet Jonas.

Rel. lxxx

praise vnto God for knowledge
and pacence, that they maye
knowe and suffer all thynges
as true subiectes ought to do.
And that from hence forth they
hate dyscorde, dysſencyon, trea-
ſon, conſpiracie, whoredom, ad-
ulterpe, idleness, hatred, enuie,
dysdaine, and ſuch lyke as pro-
uoketh Goddes Ire, and lea-
deth to the diſtruccyon of a cō-
mune wealthe. But thys pray-
er of Jonas is ſo acceptable,
it myghte be thoughte of ſome
mienne, that the place where
Jonas prayed in ſhould haue
bettered it, as the folpſhe opini-
on of the worlde is at thys
tyme: that iudgech the prayer
ſayed at the hyghe aultre to
be better then that wyche is
ſayed in the Quiet, that in the
Quiete

The fourth Sermon

quere better then it that is sat-
ed in the bodye of the churche :
that in the body of the churche
better then the praper layde in
the fpyelde, oz in a mans cham-
ber. But our Prophet sayeth:
the lord hath no respecte to the
place, but vnto y heart & faith
of hym that prayeth: And that
aperteth : for penitente Jonas
prayeth out of the whales bel-
lye, and miserable Job vpon y
dounge heape, Dantell in the
Caue of the Lyons, Hiere-
mye in the claye pyt, the thiefe
vpon the crosse, sayncte Ste-
phin vnder the stones. Where-
fore the grace of God is to be
prayed for in euerye place and
euerye where, as our necessytye
shall haue neede and wanteth
solace. Althoughe I commend
the

the prayer made to God in the
name of Christe, to be like in e-
uer ye place, because that oure
necessitie requyrez helpe in e-
uer ye place: yet I doo not con-
demne the Publyke place of
prayer, wher as Goddes word
is preached, hys holye sacra-
mentes vled, and commune
prayer made vnto God, but a-
lowe the same, and sorye it is
no more frequented and haun-
ted: but thys I woulde wyshe
that the Magistrates shoulde
put both the Preacher, Mini-
ster, and y^e people, in one place,
and shut vp the particion cal-
led the chauncell, that separa-
teth the congregaciō of Christ
one from the other, as thoughe
the bayle and particiō of y^e tē-
ple in the olde lawe, yet shoulde
L.i. remaine

The fourth Sermon
remayne in the churche : whete
in deede al fygures, and typos,
ended in Christe . And in case
thys were done , it shoulde not
onlye expresse the dignite and
grace of the newe testamente,
but also cause y people the bet-
ter to vnderstande the thinges
read there by the minister, and
also prouoke the minister to a
more study of the thinges that
he readeth, leaste he shoulde be
found by y iudgemēt of the cō-
gregaciō not worthe neyther
to reade , nor to minister in the
churche : farther that suche as
wold receiue the holy cōmuniō
of the precious body & blud of
Christ, myght bothe heare and
see playnely what is done, as it
was vled in the Prymatyue
churche, when as the abhomy-
nacion

nation done bp̄ aulters was
not knowen, nor ȳ sacryfye of
Chrystes p̄cious bloud so cō-
culcated and trodē vnder fote.

The thyrde thyng in thys
p̄aier, is to be noted (lest in the
p̄orte it selfe we make shyppe-
wacke, & offende God in pray-
ing) to whome we praye. Vnto
hym that onlȳ seeth the cog-
tacions of oure hearte, and can
and wyl do all thynges for vs
accoꝝdȳngly, helpe at nede, and
punish in due seasō, which onlȳ
god cā do: & vnto him shuld we
direct, and make our p̄aier, af-
ter the examples of the Patrȳ-
arkes, p̄phets, and the apo-
stels, who called alwaies vpon
theyꝝ God: for such as direct o-
therwysē theyꝝ prayers, they
faile & et al the heauens wyde.

L.ii. Against

The fourth Sermon
Agaynste whome speaketh Es-
say. lxxiii. Jer. ii. xv. Ezech. xiiii.
And the Lorde is angry wpyth
hys people, as Esaye sayeth.
Chap. ix. because they tourned
not vnto him that strake them,
nor vnto the God of armoure.
And in the prophete Osee. Chap
vii. They called not to me (say-
eth the Lorde) in theyr hartes.
And in the same place a litle af-
ter sayeth the Prophet: they be-
returned, but not vnto y^e high-
est. So lykewyse are they no
lesse to be blamed that deuyde
theyr hartes, parte vnto God,
and parte vnto creatures: of
whome speaketh Osee, in the
x. Chapter. If these thre thyn-
ges y^e Jonas vsed in y^e whales
bellie, were vsed of the people
that professe Chrystes name in
our

Our temples, blessed were wee.
 But it is al to the contrary: we
 knowe not what prayer is, nor
 yet wil take the paines to lerne
 it. The more is the pytpe, and
 the more is God stirred to ven-
 geaunce and punishment, and
 the more cruell shall the payne
 be when it is executed by God.
 Als we knowe by the texte he
 prayed, so may we know by the
 same, how he prayed, and what
 was the forme and manner of
 hys prayer. That is verpe re-
 quisite to be knowen, marked
 and borne awaye. The effecte
 and sūme thereof consysteth in
 thre poyntes. In two of y first
 verses, he putteth forth the bryef-
 ly the abridgement & Epitome
 of hys prayer. Then declareth
 he the greatnes of his daūger,

The fourth sermon
and feopardy. Thyzdlye he set-
teth forth the pytye, and mer-
cy of God. The first parte.

From my troubles I
haue called vpon the
Lorde, and he herd me:
from the depenes of the
depest I cryed, & thou
herdest my voyce.

Out of thys fyrst part we
learne twoo doctrynes: the one
that we shuld not dyspayre, nor
cleane cast of God in aduersy-
tie. The other, that in aduersy-
tie we shulde not flye, nor seeke
any forbydden, or vnlawefull
meanes of help. And these two
thynges obserued Jonas in
this his trouble: and we shuld
do the same, accordynge to the
commaundemente God.

Psalme

Psalmie, xcix. Call vpon me in
the daye of thy troubles, and
I shal heare thee, as he dyd at
all tymes. Psalm. xcix. And thys
cry of Jonas to the Lord was
rather the crye of hys hearte,
then the noyse or sounde of his
mouth, as Moses was. Exodi.
xiii. and the good woman, i.
Samuel. i.

The circumstances of true
prayer obserued, the Lord hea-
reth thys faythfull prayer ac-
cordinge to hys promyses.

Whereof all Idololatricall
Bysshoppes and Priestes may
learne, if they wyl forsake their
Idololatrye, and call vnto the
Lord, mercy is ready for them.
And if the lasciuious, auarici-
ous, or couetouse gentleman,
or lawyer wyl acknowledge
L.iii. hys

The fourth sermon
hys faulte, and aske remysyon
for it, it wyl be forgeuen hym.
And so shall it be to the com-
men sorte of people, if they ac-
knowledge theyr disobedience,
rebellion, treasō, pryde, contēpt
of the superioure powers, and
aske mercy for it.

The second part of hys prai-
er contayneth a description of
hys daungers that he was in,
after thys sorte.

Thou hast caste me
down depe in the mid-
dest of the sea, and the
fludde compassed me a-
bout: yea al the waues
& rolles of water went
ouer me. I thoughte I
had ben cast away out
of

of thy syght: but I wyl
yet agayn loke toward
thy holy tēple. The wa
ters cōpassed me euen
to my verye lyfe : the
depe lay about me, and
the wedes were wrapt
about my head. I went
downe to the botome of
the hils, & was barred
in wyth earth for euer.

It is the cōmen sort of al ho
ly men , for the moſte parte in
the holy ſcripture, to make mē
cion in theyr prayers of theyr
daūgers, & to amplifie thē, that
theyr greatnes may be the bet
ted marked & knowē: and thys
is done for thre cauſes.

The

The fourth Sermon.

The one, because wth the numbyng, and rehearfall of their great daūgers, they maye the moze inflame them selues to ardente and earnest prayer. For the moze a man feleth bys owne gricfe, the moze diligente he wyll be to seeke a remedye. The other is to byng a man the moze to a contempte & hatred of hym selfe: for the greatnes of the payne, declareth the enozmitie, and fylthines of the transgression, and synne.

The thyrd is to sette forth the power and good wyll of God, that can, and wyll healpe in extreme and desperate euyls, and saue wth superabūdaunt mercye where as he findeth iniquitye and synne to abound. Romaynes, v. And so
manye

vpōn the Prophet Jonas. Fol. lxxxviii.
manye tymes the flauerpe, and
myserable state of the afflicted,
setteth forth the magesty and
rychnesse of Goddes mercye.
Math. viii. ix. Ihon. iiii. ix.

Thys manne of God noted
and knewe the dyspleasure of
God agaynste synne: but oure
Jonasses slepe quietly in both
eares, and feleth not the payne
of synne. And thys securptie &
insensiblenes vnder the wrathe
of God, commeth by the igno-
raunce that the whole worlde
is lapte in allmooste, as tou-
chyng the daunger of theyr
vocations.

If the Cleargye, the By-
shoppes and Priestes, woulde
thynke vpon thys payne an-
nexed vnto theyr vocacyon,
yf

The fourth Sermon.

if they do it not truelye, sayth
fully, and as they be commaū-
ded of God: Sanguinem illorum de
manu tua requiram. That is to say:
I wyl requyre theyr bloude at
thy hande. Ezechiel. iiii. xxxiii.
they woulde serue the Lorde,
and vse more diligence in theyr
vocacion then they doo. If the
Noble men woulde thinke vp-
on thys texte: the Lorde reys-
teth the proude: and thys text,
Esay. v: woo be vnto you that
ioyne house to house, and felde
to feld. &c. and the lawyers and
iudges that is wyrtten. Pro-
uerbs, xvii. and Bath. xxiii.
They wold not slepe in greate
rest, nor vse the place they be in
wyth such parcialitie and fals-
head as they do: in case the com-
mune people wold thynke vp-
on

On the.iii.of Gene.where as labour is commaunded, and also. i. Thess. iiii. ii. Tess. iiii. they wolde not forsake labour, and seke weapon and strengthe, to tourne and aulter the state and ordze that God hath appoynted vpon the earthe. But thys I saye to euerpe man of eache of those degrees mencponated of: the lesse they fele the daunger of eternal damnacion, the nerer they be vnto eternal paine, and haue already one foote in hell, which shal neuer come againe, but the hole body and soul shal folowe, excepte they repent: for no man is farther from heauen, then he that feareth not hel: Nor no man farther from grace, the he that feleth not the daunger of synne, as wee se no
man

The fourth Sermon
man in moze daungerous dy-
ease, then he that knoweth not
hym selfe to be lycke, as those
men be that are fallen into fte-
sye, and madnes. Let vs learne
with Jonas to knowe in what
daunger we be.

Yet is there an other thyng
to be noted in Jonas wordes,
where as he sayeth: thou haste
cast me downe. Of these wor-
des shoulde those that be dam-
ned by the Magystrates, ac-
knoweledge that it is not the
Magistrate that putteth them
to execucion, but God, whose
ministers they be, and ought to
saue such as Gods woorde sa-
ueth, and dampne those that
gods wordes dampneth. It is
God that sendeth to hell, that
hangerh for transgressyon vp-
on

Upon the Prophet Jonas. Fol. lxxxviii.
on the Gallies: As Jonas
knewe in thys hys prayer. He
accused not the Mariners that
caste hym into the sea, but con-
fessed the execution of the euill
to be from God.

Let therfore from henceforth
the Byshop and person that is
depryued of theyr vocacyons
for theyr mysbehaviour, & false
or neglygente preachynge in
them, say: the Lord hath caste
me downe. So lette the Noble
men and the lawyers say: when
theyr Raupne, couetuousnes,
fraude, and decepte cryeth ven-
geaunce before God, tyll they
be dysplaced: the Lorde hathe
cast me downe. And the same
lette the trayterousse subiecte,
the thiefe, the murderet, and
ydle

The fourth Sermon
told mā say: the Lord broughtē
me to the galowes: The Lorde
wold I shulde trouble the cō-
mon wealth no longer.

And I do here apeale & bur-
den euery subiectes conscience
of thys realme of Englande.
Fyrste those that haue the doo-
ynges, receyuynges, occupy-
inges, and custody, ouersyghte,
rule, and offyce of the kynges
maiesties goods, or lādes: The
theyr conscience to whome the
kyng and hys counsell hathe
commended the teachynge and
instruccio of hys people in the
knowledge and feare bothe of
God and man: fynally I apele
all the consciences of the sub-
iectes of this realme which me-
riteth some for deceite, falsheod,
and deceyuyng of the kyng,
losse

losse both of body and goodes,
 some for preachyng errounous,
 sedicious, and false doctrine, or
 for neglectyng the preachyng
 of the true doctryne, Deserue
 most cruel punishment. Some
 for false iudgement merite the
 losse of theyr lyues. The reste
 for rebellion, sedicion, and trea-
 son, deserue the swerde and the
 galowes; whether in sufferynge
 the payne appointed for suche
 transgression they canne from
 their hartes saye: thys suffer I
 worthely, and wyl the venge-
 aunce of God, because I haue
 synned agaynst hym, & the law
 of my commune wealth. No no
 y^e Lord knoweth: euery man ex-
 tenuateth, yea excuseth al thin-
 ges done agaynste God & thys
 order. But I wyl sayne the y^e
 M. i. theif

The fourth sermon
thiefe and robber of the kynge
and of the commune wealth)
to be kynge, and the kynge thy
officer & recouer: woldest thou
thy offycer should deceiue thee?
Or thou traiterous & false sub-
iect if y^e were kynge, & the king
thy subiect, woldest thou be con-
tented that thy subiect shoulde
conspyre and imagine howe to
plucke the oute of thy realme?
What if my Lord Bishop and
master persone were kynges,
trow ye their Hatellics wolde
be contented that theire By-
shoppes and Priestes shoulde
whylster a tale of treason and
sedycyon in auriculer confessi-
on, or other priueye conuentye-
cles to theyr subiectes.

Speake all ye that be fayned
kynges, and speake of youre
consciencs

consciences, I dare saye ye
wold not be thus hadled. Wht
then do ye handell an other for
remember ye not in thys lawe
of nature. *Quid tibi nou his fieri al
teri ne facias.* That is to saye: do
not to an other, that thou wol-
dest not an other should do vn
to the. Amende therefore eue-
ry man, and be true and fayth
full vnto the realm, to the king
and lawes of him & his realm.
And for y loue of God ye noble
men, Gentelmen, iustices, and
lawers, the holesome lawes of
the realme, the statutes, and cō
missions that hath bene made
by the king and the counsel for
the p̄seruacion of the com-
mune wealthe, and the helpe of
the pooze, whych be both af-
fected wyth youre insaciablen,

M.ii.

and

The fourth sermon
and neuer contented couetous-
nes. Let them be saythfully ex-
ecuted, and by righte interpre-
tated, according to the mind
and meanyng of those that
made them. For the euill con-
struinge, and sinister takynge
of good lawes, and godly mea-
nyng of godlye maiestrates;
doth not only afflicte the pooze
of thys realme, but wyl sure at
length caste the whole realme
vnder the water. It commeth
nowe into my mynd a practyse
of euill takynge the gouerners
worde, & comaundement, howe
perilous, & daungerous thynge
it is. I was once in the case of
Brittaine wyth a forswynde,
and contrarie fludde, the seas
in that place goynge bothe bo-
lowe, and that by reason of a
mul-

multitude of Rockes in y same
place. The master of the shippe
to condite her the better, late
upon the mayne yerde to see
the seas afozehande, and cryed
to hym that styred the sterne
alwayes, upon whyche syde he
shoulde styre the shyppe, to
bryake best the daunger of the
sea. The wynde blowyng high
where as the master cryed a
larde brode, he that stirred mi-
stoke it, and styred a stare
brode: and the once mystakynge
of the masters law, had almost
caste us vnder the water. The
thoughte I, it is not wythoute
cause that wysemen compare a
common wealthe to a shyp, for
one thyng loseth and saueth
them both.

For in case the masters offyce

The fourth Sermon
In the Shyp obey not hys lawe,
the Shyp wyll of force drowne.
So shal thys comen wealth, &
euery other, that whē the kyng
and hys Counsell shall make
lawes to helpe, & saue the poze,
such as styre the hynder part
of the Shyp behynd the kynges
backe, folow not that he is byd
to doo, but that, that he lysteth
himselfe, and hys owne priuat
comoditie to do. And thus put
teth both the Shyp, the master,
and all the mariners in daun-
ger of drowning. Amend ther-
fore euery man betyme: If ye
do not, the Lorde at lengthe
wyll caste ye oute from all ye
haue, to the destruction of you
and youres.

But of one thyng I praye
you all that be true, and fayth-
full

full subiectes and friendes vnto the kyngdome, and the kynges maiestye, that ye wyl not impute, nor burden the kynges maiestye, nor hys Counsel wyth the oppression, extorcion, thefte, iniuries, deceytes, false heades, defraudes, cautelles, byolences, and other wronges that those thieues and destroyers vse towardes you and the common wealth: if their vylng myghte come to their knoweledge, I doubt not but that your wronges shuld be redressed by them. And this I know my selfe by experience in weighty matters, the kynges maiestyes Counsell hath not onely heard, but geuen accordynglye sentence wyth the truthe,

B.iiii. and

The fourth Sermon
and bled me rather like fathers
then lyke iudges in suche mat-
ters: if they hadde taken thyn-
ges spoken by me honestlye, e-
uill construed by myne accu-
sers, there coulde haue folowed
no lesse then my greate vndo-
ynge, and hyndertaunce to all
my labours and paynes in the
bynearde of the Lorde. There-
fore praye to hym that al good
lawes maye be iustly executed,
and all other amended, whyche
God graunte.

There is one worde more in
the texte whyche muste not be
neglected, where Jonas say-
eth he shall se agayne the holys
temple of the Lorde. In the
whyche wordes, note two thyn-
ges. The one, howe that in
the mooste obscure and darcke
troubles

troubles of aduersitye, god suffereth some sparke of consolacion to shyne.

The other, to what ende a manne beyng in trouble shuld desyre to bee deliuered: to excolle, and prayse for euer the name of the Lord, Escape thyrtie and eyghte. But howe this ende of deliuerance is practysed in oure dayes, the Lord knoweth. We vse not to desire the Lord to be deliuered to glorye and laude hys holpe name as thys Jonas dyd, and Dauid Psal. fyfthe and one, an hundred &.xviii. But frome syckenesse and aduersitye wee touche oure selfe to all vngodlynes, and lybertie of lyfe. And ther we wer euell befoze trouble and sycknes, we be worse after

The fourth Sermon
ter. Therefore when God hath
wasted one rod vpon vs in pu-
nishment, he beynneth to
make another more sharper
then the fyrste. And euen as
the fall agayne into a dysease,
before the fyrste be quyte paste
and overcome, byngeth the
more daunger vnto the paye-
ente: euen so the relapse, and
fall agayne into the dysplea-
sure and iudgemente of God,
not onclie doubleth the grefe
and payne of the punishment,
but also endaungereth the af-
flicted person wyth the horroz
and damnacion of hel fyre: for
euerie relapse aggrauateth the
paine for syn. After this folow-
eth the thyrde parte of Jonas
prater, in the which is cōteined
a cōmendaciō of gods mercye.

But

But thou, O Lord my
God, hast broughte my
lyfe agayne oute of cor-
ruption: whē my soule
faynted, wythin me, I
thought vpon the lord
and my prayer came in
vnto the, euen into thy
holy temple.

In these verses is declared
booth the power of God, and
the trouth of God. Hys power
that saued hys lyfe, where was
no likelihode but of death, yea
death it selfe. For he it is alone
that byngeth to hell, & saucth
fro thence. i. Sam. i. His truth
is declared & wher as he saith:
call vpon me in the dayes of
thy trouble, and I will heare
the. Psalme nientye and nyne.

The fourth Sermon
here he performeth it in this af-
flicted Jonas : of whome we
shoulde learne bothe to feare
hys threatinge iustice, and to
truste vnto hys promysed mer-
cy, for he can do bothe: Pun-
nysh the euill that wyl not re-
pent, and saue the afflicted that
fleeth vnto hys mercye.

Thei that hold of vaine
vanities, wyl forsake
hys mercye.

The people of God haue a
custome in theyre prayers, as
they beholde the true and sa-
uynge health of the luyng
God, so of the contrarie parte
to consyder the false and deceit-
full helpe of the false gods, as
Dauid dothe many times, and
here also our Jonas. So doe
the true Christians at this day
IN

in beholdynge the mercye of
 God in Christ: they behold and
 woundet at the fonde and false
 hope, helpe, and trust that men
 put in vanitie, erroure, and for-
 bodden helpe of the Masse, wa-
 ter, breade, salte, bough, candel,
 pardones and suchelyke. And
 thys note Christian Reader,
 that the Prophet calleth false
 and bayne relygion, vanitie:
 so iudge thou of euery relyg-
 on that is not conteyned with-
 in the worde of God, to be no-
 thyng else then vanitie, from
 whēcesoeuer it cometh: though
 y^e world wold beate the in hād
 it were as true as the Gospel.
 But aske y^e true iudge y^e worde
 of God, and it wyl shewe the it
 is supersticion, beggetye, and
 treacherye vnto the soule. And
 those

The fourth Sermon

those do lose the beneuolence & mercye that God hath promysed in Chyiste to as manye as seke hym in truth, and in veritye. Out of thys texte ye se the doctryne of Chyiste true, that is wyrtten Mat. vi. no man cā serue two masters, the true religion of God, & the supersticio of man. Noz he cā be saued that trusteth in Chyiste hangged vpon the crosse, and Chyist offered in the Masse: for the one is contrarie playne vnto the other. Therefore Jonas confesseth what he wyll do: folowe the one & forsake the other, as the texte of his oracion sayeth. But I wil do the sacrifice with the voyce of thankes geuing, & wyll paye

paithat I haue bowed

Here Jonas cōfesses tel-
leth what he wyl do beynge de-
liuered frome hys trouble. He
wyl extolle, magnifie, and sette
forth the goodnes of God.

Then he wyl performe hys
bowe made, that is to say: lyue
obediently vnto the commaun-
dement of god. The same must
we do, and not vse health and
quyetnes as an occasyon to
syn, libertie, & filthines of lyfe.
Jonas also amendeth the fo-
lish opinton of the Jewes that
trusted to haue obtained remis-
sion of their synes by the offering
vp of their calues & other brut
beastes. But Jonas declareth
that the Lorde deliteth in no
sacrifice that man cā do, sauing
in y sacrifice of thākes geuing

For

The four th Sermon

For onely Christe is the sacrifice propitiatorie, and he that alone meriteth before god the remission of synne. If then in the tyme of the shadow, Jonas knewe the Lord to accepte the sacrifice of the harte and mouth, that was indewed with faythe, aboue the sacrifice of the bluddy calues, how muche more nowe of vs wyl he dooe the same aboue the Idololatri- cal sacrifice of the Masse: Jonas well trustynge of Goddes mercye and promyses, sheweth a reason wherefore he wil laud and prayse the Lorde when he commeth oute of trouble: and sayeth.

For saluacyon com-
meth of the Lord.

As though he hadde sayd:
no

man can geue health of bodye
 or soule except God, as Dauid
 sayth almost in euery Psalm,
 & Esa. xlii. xliii. If thys doc-
 trine wer wel pꝛynted into our
 heades, we woulde not go a-
 straye to euerye straunge God
 and supersticion of man, as the
 world doth nowe adayes moze
 like Heathens then Christiāns.
 Farther, we woulde the better
 sustayne and endure aduersitie
 seynge it canne neyther gooe
 nor come, wythoute the pꝛoui-
 sion of God. Gracious kyng
 and, my lordes of the councell,
 remember this doctrine of Jo-
 nas, and thē ye nede not to fear
 to refovrme thys Church of
 Englande vnto the pꝛimatiue
 state, and apostolical doctrine.
 Let the deuyl with all his mi-
 nisters

A. i.

The fourth Sermon
nisters do what they wyl: if the
iudges remembred this doctrine,
they would not feare to punish
euyl doers. If y^e people knewe
thys doctrine, they would not
take Armoire and weapon a-
gaynste the Magistrates, but
seke helpe to God. Before all
men, let the preacher comforte
himselke with this word, for he
is in daunger of most dysplea-
sure, if he preach not truly. Al-
so let y^e persecutours of Gods
worde, take heede of thys doc-
trine: for in the Lorde shalbe
their health, let them persecute
what & how they wyl: though
they burne, y^e Lord wyl quench:
If they kyl, the Lord wil make
a pue: yf they curse, the Lorde
wil blesse: if they damne to hel,
the Lorde wyl saue in heauen.
Blessed

Blessed is the man y^e trusteth in y^e Lord. Now foloweth the conclusion of the chapter.

And the Lord spake vnto the fyssh, & it cast out Jonas againe vpon the drye lande.

Here ye maye se the effect of a godly & earnest prayer, that it obtayneth delyueraunce from the daunger.

Of thys in the hole, we learne that ther is none so great daunger, but that we maye escape, if wth penitence we retorne vnto the Lord, and aske hymi mercy. As many Jonasses therfore as be in thys realme, that hath, & doth, or faldi vse or negligently contene their vocacion, let the acknowledge their offece,

R. ii.

and

The fourth Sermon
and beg pardon, or els doutles
wher penitent Jonas was cast
a dype land, they shall remayne
for euer in the paines of hel, as
Saul doth. Let them se ther-
fore that be byshops and prie-
stes, in what daunger they be
that neglect or abuse theyr vo-
cacion: if they amende, healeth
commeth, as vnto this misera-
ble and penitent man. Thys I
speak to the noble men and to
the lawers, & also to the comen
people: I pray God all Jonas-
ses of this realme thus repent:
In case al do not, yet yf some fol-
low thys godlye man, that
they may be saued
as he is.
So be it.

The fyfte Sermon Fol. xcix.
vpon Jonas, made by
John Hoper.

OThe Preface.



Here is no man
that hathe any
respekte or care
at al of his heal-
the, that woulde
not gladlye hys faythe, know-
ledge, and faults shoulde be a-
proued and wel taken of God.
For he knoweth all laboures &
paynes to be in vayne, and lost,
that are not comended by hym.
Yet in this behalfe me greuol-
ly offende and goo oute of the
way, when the thyng that god
most esteemeth, is of our partes
most neglected: and the thyng
A.iii. that

The fyfte Sermon
that god hateth and is dysplea-
sed wythal, we most diligently
do and exercyse oure selues in.
Men be broughte to thys ig-
norauncie and contēpt of god,
and hys word, that they iudge
euerp thing done of a good in-
tenciō, and wel meanyng, shuld
please the Lord: From whence
spronge thys infinite, daunge-
rous, and superstitious nom-
bre of sacrifices, and other ser-
uings of god. But what thing
after the ryghte iudgemente of
the scripture chyeflye pleaseeth
God? Obediēce: that is to say,
when euerp man in hys state
& hys vocacion doth the thyng
he is cōmaūded to do. As it is
writte. i. Sa. xiii. I desire obe-
dience, & not sacrifice. Let nomā
therfore thynke he can do anye
thyng

thing acceptable vnto the lord
if he neglect the workes neces-
sarie appoynted vnto hys vo-
cation. Here may princes take
hede they go not aboute wyth
lyberalitie to make other men
good for them, learned for the,
vertuous for the, wyse for the,
and they them selues neglecte
study, praier, paines, & labour:
but to know and do al thyngs
them selues that is required to
a princely offyce, by the expres
word of God. Study, wysedō,
knowledge, and exercyse is re-
quyred in the prince hym selfe.
Let the bishoppes and priestes
beware they goo not about to
please God wyth Masse, Dis-
tiche, Pardons, Rytes, and Ce-
rimonyes inuented by men.

A.iii. But

The fyfte Sermon.

But let them do the woꝝkes of
their vocacion, grauely study,
dyligently and trulye preache
the woꝝde of God, Christiane-
ly minister the sacraments, and
seuerely vse discipline and coꝝ-
reccion of indurate mens fau-
tes. So let the counselloure see
what equitie byndeth hym to
do, the honour of God, the obe-
dyence vnto hys Prynce, and
the loue of hys country, and so
iudge and counsel for the glori-
e of God, and wealthe of the
realme, and not for hys owne
affeccion or profit: and thynke
that the perſon, byshop or pꝛiest
is able to sing or say the remis-
sion or pardon for the neglec-
tyng of his duety, but he muste
do the woꝝkes therof him selfe.
The common sorte of people
let

let them learne to know and obey both god and mā, and not trust to the pardon and remission of theyr ignorauncie and disobedient treason and sedition, at the Persons or Wyces hand, but they must know and feare both God and gods magistrat them selues.

Howe fayre and relygyous, good, and Godlye so euer the good intencion of mā appeare and shewe it selfe to men, it is playne iniquitie before God, as ye maye see by Saule: that though God would be pleased wyth the wel ment fat sacrifice of kynge Agag. i. Samu. xiii. And also that he fought wyth the Heathen before Samuels commyng. i. Sam. xv. he was not onely rebuked greuouslye
for

The fyfte Sermon
for his fault, but disherited al-
so of hys kyngdom for ever. I
dare pronounce y^e al these mis-
cheues & troubles that happen
in thys shyp & cōmon wealthe
of Englande, sprynge oute of
thys fountayne.

No man laboureth to doo
the woorkes that God hath
apointed to his vocacion. And
an exāple hereof we haue sene
in Jonas: whose dysobedience
and want of doyng hys voca-
cion, moued the wyndes in the
ayre, the watres of the sea, so
that it had lyke to haue brow-
ned hym seife, the shyppe, and
as many as were within boord.
And seynge there is none of
vs but is culpable, from the
hyghest to the lowest, in neg-
lecting the woorkes of oure vo-
cacion

raction, and thereby inobedient
to the good wyl and commaū-
dement of God, let vs repent,
and returne to a better mynde.
He that erreth shal not perish,
if being admonished he return
home againe. Eze. xviii. Mat.
xi. No. x. Let thys glas & myr-
roure of Jonas, suffice vs, to
behold an other mans yuell in,
before we fele the lyke oure sel-
ues: we haue sene the disobedi-
ence of Jonas, and the payne
therof, we haue sene his amen-
dement and penſyuenes, & the
frute therof, hys delyueraunce
and saluacion.

Let vs also nowe see howe
much he hath profyted, & lear-
ned in Gods schoole vnder the
rodde of aduersitye, and lette
vs learne to dooe the same.

But

The fyfte Sermon

But before we come to the obedience that thys man learned in aduersitie, we wyl praye vnto God.

We be come so far, as þe text hath made mencio[n] of þe restitution of Jonas in lyfe vpon the dry ground. And now foloweth hys second legacion & embassage to Ninive. But for the better vnderstandyng of al things that folow, I wyl deuyde the chapter into hys partes, which are.iiii.

The fyrste conteyneth the comaundement of God to Jonas. The second, Jonas obedience. The third, the repentaunce of the Ninuites. The fourth, the merce and compassyon of God towards the penitent and sorowful Ninuites.

The

The fyrst parte.

The woorde of God
came the seconde tyme
to Jonas after thys
sorte: Ryse, go to Nin-
ue that great citie, and
preache in it the prea-
ching that I haue spo-
ken vnto the of.

That Jonas goeth not to
the citie to preache of hys own
heade, but tarpyeth to be called
vnto it by God, wee learne no
man shuld wyshe, or desyre for
any offyce or vocacion to a pri-
uate commoditie, and hys own
lucre, but to tarpe tyl God call
hym to it, chiefly the offyce of
a byshop or preacher.

For that offyce hath so ma-
ny

The fyfte Sermon

my difficulties, labours, & daungers, that in case the man that is in it, be not wel perswaded & he can to it by & callig of god, he shal neuer be able to endure the troubles anered to the vocation: as the perfite mā's tediousnes and wearies therein declareth. Jerem. xx. who decreed wth hym selfe to haue preached no moze, because of the malice of the people, and for the contempt that folowed him in doying of hys vocation. Euen so is the offyce of a good counsellor & good magistrate, that in case he loke not to come to hys dignitie and honour for ambition, pryde, and pryuate lucre, but commeth whē he is called of God, he shal fynde so manye labours & vnquietnes in hys vocation, that doubtles were it not

not for God, he coulde be glad
to leaue it to an other mā. For
in case the Magistrate do any
thing contrary vnto God, doubt-
les he shal fal into twoo puelis,
first into Gods displeasure, &
then the thing he doth shal ne-
uer prosper, as it is to be seene
by the Israelites that warred
before they were commaunded
by God. Num. xiii. Let no mā
therfore run into an offyce be-
fore the tyme god cal him, ney-
ther bye him selfe into y^e office,
as is now adayes cōmonly v-
led: for I knowe surely he that
bieth wyl sel, & neuer doo God,
the king, neyther the subiectes
good seruyce, but dyshonour
the first, and rob the other.

That Jonas is byd to ryse
and go to Ninue, in that is de-
clared

The fyfte Sermon
clared, that of all thynges in e-
uery vocacion, ydlenes & sloth
muste be chieftye auoyded, and
labours exercysed: the whiche
if we leaue vndone (being wor-
kes annexed wyth our vocaci-
on) we declare oure selues vn-
mete for the roume and voca-
ciō we be appointed vnto. In
case anye man had a seruaunte
apoynted to dreasse hys meate
in the kytchen, or to keepe hys
horse in the stable, & yet would
neglecte the labours & paynes
that the offices ordinarily and
of dutye requyred, who gladly
would be contented wyth such
a seruaunt, or desyre he should
be preferred to anye offyce in
his house: Therfore commaū-
deth S. Paule ꝑ he ꝑ wyll not
labour, shuld not eat. i. tes. iiii.

The

The thyrde doctryne of this
 fyrst part declared, for almuch
 as it behoueth every man to a
 uoide idelnes in his vocacion.
 It might be demaunded what
 shuld a man do to satisfie hys
 vocacion. It is tolde Jonas
 in thys place. Preache sayeth
 the text. He saith not: take the
 regiment and gouernaunce of
 the comune wealth, but preche.
 Of these words we learne that
 every man is bounde to do the
 workes of the vocacion he bea
 reth the name of: & not to med
 dle with other mens laboures.
 It is not the offyce of the By
 shoppe to playe the kinge and
 Lorde, nor the kinges parte to
 playe the Bysshoppe. For the
 kynges offyce is inough for a
 kyng, and the Bysshoppes of

The fyfte sermon
fice inoughe for a Bpshop, let
them do the best they can, and
stудye eche of them in their of-
fice. But let the kynge take
hede he be able to iudge whe-
ther the Bpshop do true ser-
uice to God in his vocation bi
the worde of God, and let the
Bpshop do the same, take hede
whether the kynge or counsell
wolde commaunde hym to do
anye thyng contrarie to the
workes of his vocation, which
is to preache gods worde: in-
case he do, wyth knowledge
and sobernes to adimonysh
hym, and to brynge hym to a
better mynde. If þ be a iudge,
remember thi name, and do the
workes of ryght iudgemente.
If a iustice, do accordinge to
thy name: if a marchaunt, bye
AND

and sell truelve : if anye other
 subiecte , doo accordinge to
 the name thou bearest, as oure
 subiectes of Englande of late
 dyd neuer awyht . For master
 person, & an olde wyfe taughte
 them to forget the dueties of
 true and godly subiectes, and
 wolde haue made them all kin
 ges, but the Lorde cast them in
 to the sea. Thys duety of eche
 man is handsomly set forth by
 tetteyne pictures in the towne
 house at Basyll in thys verse.
 Tu supplex ora, tu regna, tuque labora
 There be thze images, the one
 of the Pope, the other of the
 Emperoure, the thyrde of a
 pleugh manne, and the verse
 teacheth all thze their dueties.

¶ ii. He

He biddeth the Pope praye the
Emperoure to raygne, and the
plougheman to laboure. Let
therfore al Bishops & prestes
knowe their office is to preach
& pray. Whys I say, God to re
cord, of no hatred but of loue:
for I am afraide of Gods thre
teninges & vengeaunce toward
them, if they amende not. For
God sayeth he wyl requyre the
bloude of the people at the by
shoppes hande. Eze. iij. xxxiij.
And Paule sayeth: wo be vnto
me if I preache not. i. Cor. ix.

Here myghte the byshoppe
or the personne parauenture
partlye excuse them selves and
saye: I knowe my faulte, and
woulde gladlye amende it if I
coude, but I am so olde I can
not preach, nor neuer vled my
selfe

selfe thereunto. I wold aduise
 hym then to folow the doyngs
 of Valerius the byshoppe of
 Hipponeusis, that in hys olde
 and latter dayes perceyvinge
 hys age coulde not satisfye
 the laboures dewe vnto hys
 vocacion, associated to hymself
 a counpanion and coadiutore
 Saint Augustine, as he testi-
 fieth Epist. cxi. In the be-
 gynninge of that Epistle thus
 he wyrteth. Before al thynges
 I wold your godlye prudence
 shoulde thynke in this our time
 nothing to be moze acceptable,
 facile, or moze desired of men
 the office of a byshop, prieste
 or decō, if their office be slight-
 ly & slenderly vled, but w god
 nothyng is moze dānable, my-
 serable, or sorrowful. The same
 D. iii. know

The fyfte Sermon

knewe Samuel: for in his age
he instituted his sones to help
and ease the intollerance and
importance of hys offyce: so
I woulde euerpe Byschop and
personne that for age or lacke
of learning cannot do hys of-
fyce, should institute and take
vnto hym some wyse and lear-
ned preacher to helpe him, and
not a synger as now is vsed.
If this counsel and doinges
of the godlye men rehersed be-
fore, lyke the not, let the deuise
some other lyke, and all is one
to me, so they exchue the Ire
of God. For doubtles it is hor-
rible to fall in this parte, into
the handes of God. For what
shal it auayle them to wyne
all the world, and lose their own
soules? I wold lykewyse praye
and

Admonyſh the Magiſtrates
to ſe the ſcholes better maintay
ned: for the lacke of them ſhall
bring blindnes into this church
of Englande againe. And ſuch
as be the patrones and geuers
of benefices, lette them take
hede they gyue and beſtowe
them vpon worthe menne, and
ſel them not to Aſſes and blind
blocke headed felowes: For if
they beſtowe their benefices
for lucre or afleccyon, to ſuche
as can not or wil not fede with
the worde of God, the people
of hys cure, the patrone ſhall
dye eternallye for it as well
as hys blynde and naughtye
curate, perſon, or bicar. The
forth doctrine of this firſt parte
is very neceſſary: for when the

D. iij.

Bꝛiſhops

The fyfte Sermon
byshoppes and priestes heare
theyr offyce is to preache, then
thinke thei but what we prech
it is no matter: it lyeth in oure
arbitrement & pleasure. Nave
sayeth the texte. Preache that
I byd the: and so sayth Saint
Peter. i. Pet. iiii. Math. xxviii.

In this vocacion of prea-
chyng, the preacher should so
bse hym selfe as he myght say
alwayes: my doctryne is not
my doctryne, but his that
hathe sende me. For it is gods
word and his lawe that
tourneth the heartes of people
to repentance. Psalme. xix.
cxix. For the word of God wy-
ten is as perfecte as God hym
selfe, and is in dede hable to
make a man perfecte in al thin-
ges. ii. Timo. iii. Wherefore it
nedeth

needeth not that blasphemous
and stinkynge helpe of the by-
shoppe of Rome, that durst say
the lawe of God is not of it self
but by hys interpretacion, hol-
some and sufficiēt. But by this
meanes he gote authoritpe o-
uer the scripture to bury it, and
to stablysh what he wold, were
it neuer so deuplyshe and here-
ticall. Therefore let such as be
of God do as they haue in cō-
mission from hym, and not as
they please theym selues: for if
they do, they be of the deupll &
not of Christe.

The obedience of Jonas.

Then Jonas arose
and wente to Ninue,
at the commaundemēt
of the Lorde.

Jonas

The fyfte Sermon

Jonas now being an obedient seruaunt, loketh no more for a shyppe to flic, but goeth the nexte waye whether he is commaunded, though the iourney was paynfull and dangerous to the fleshe. But the Crosse of trouble is not vnprofitable to the Chrystians, it mortifyeth the fleshe, so that in the afflicted dwelleth the spirit of God, it exerciseth the faythe and proueth obedience. As Dauid saith: wel it is with me that thou haste chastened me Lord, that I maye learne thy commaundemēts. Both good & bad are afflicted in this world: but y good therby is amended, and the euil is appeyzed, & so they pertye in theire trouble. Dauid was amended herewith.

ii. Regum. xii. xxiii. So was
 Ezechias, esa. xxxviii. So was
 Daniel. Dani. ix. These & like
 vnto them be chastened in the
 world, because they shulde not
 be dampned wyth the worlde.
 The euill wyth affliction be
 not amended, but indurated &
 hardened throughe their owne
 malyce & obstynacie, as Saul,
 and Pharao. And the paines &
 tormētts here, be the beginning
 of the paines eternal. This di
 uersitie and contrarpe effect of
 persecution, godly setteth forth
 the holy prophet Dauid, Psa.
 lxxv. wonderful godlye. The
 whiche Psalme I woulde all
 Byschoppes shuld reade, that
 knoweth the truthe, & yet wyl
 take no paynes to set it forth,
 but liue idle: & such as haue no
 learning

The fiftie Sermon.

learning to let it forth; or of malice whister, and secretlye hymdeth the settinge forth of it: for doutles at length, they shal not only drinke of the wyne of aduersite, but be compelled to drinke dragges and all. So shal al these rauenyng, and couetouse noble men that wyth iniuries and wronges now afflict the poore, at length they shalbe most afflicted them selues: so shal the auaricyous iudge, the couetous marchant, and the traiterous and sedycious subiect. But I rede you be wise in time, and as ye haue followed thys rebell Jonas in euill, so folow hym in the good and amende: if not, the kynges maiestye muste caste you in to the sea.

The

bpou the Prophet Jonas.

Jo. cxi.

The obedience of Jonas
is set forth and comended with
manye circumstaunces, and
shoulde therefore the better be
noted. fyrste, because he wente
the nexte waye to Ninive, and
hyed noie other, nor substitu-
ted hys Infragane; nor wente
not into Samaria to alke coun-
sell at hys frendes what was
beste to do, but wente straighte
way hym selfe. The second cir-
cūstance is worthy annotaciō,
that he dyd all thyngs as the
Lorde bad hym. Wherein we
are taughte to be diligence, we
see all oure doinges, actes, and
obedience to be accordyng, and
as the worde of God biddeth.
There is putte in, as thoughe
it were by a parentesis, the de-
scription of Ninive.

And

The fyfte Sermon

And Ninive was a
great citie to the Lord
of thre dayes iourney.

This dyscription setteth
forth the obedyence of Jonas,
that diligentely preached thro
roughe the hole cytye the plea-
sure of God, that it shoulde be
destroyed wythin .xl. dayes.

The cytye is called greate vn-
to God, that is to saye a verye
greate cytye, as the Cedre of
God, the mounte of God. &c.
Or else it is called the cytye of
God, for the wonderfull res-
pecte and pitye that the Lorde
had in the sauinge of it. Whe-
ther the cytye were thre dayes
Journye aboute, or else thre
dayes space to bylytte all the
streetes

upon the Prophet Jonas. No. cxiij
treates thereof, it is not agree-
ed yet upon among al wyters :
but this we know it was a no-
table cytye, and amonge al cy-
ties in the East of mooste fa-
mous repozte.

Nowe it foloweth what Jo-
nas dyd after he entred into
the cytie.

When Jonas hadde
entred the cytye one
dayes iourneye, he cried
and saved : within this
xl. dayes Ninive shall
be destroyed.

Of this text we learne that
Jonas lyued not idle after he
came to the place whether he
was sente by God, but that he
walked abzoode and cryed.

So

The fyfte Sermon

So shoulde euery man that is called to the office of a Bishop or pastor: it is not inoughe he go to his dioces or personage, but that he must walke abroad there, and crye oute the comaundmente of the Lorde. Or else they be wyth al their title, glorye, pompe and name, bēme dogges, subiecte vnto the vengeance and plage of God. And this is y^e marke thou shouldest knowe a Byshoppe, and priest by: by hys tounge that soundeth the woorde of the Lorde, and not by hys cap or v^rward vesture. So shoulde the iudge go abroad in his contrey, and speake and declare euery wher iustice. So shuld the prouost, heades of Colledges, masters of scholes, gooe and teache the thyng

thyng apertayneth to theyr
place and vocacion.

The texte maketh mencion
of the summe and pryncypall
state of hys sermō, that is, that
the citie shuld be destroyed w-
in .xl. daies, and y^e spake he sim-
ple and playnely wythout cō-
dicion or glose. Yet maye wee
easily gather of y^e long tyme of
.xl. dayes, that was geuen vn-
to it, that it was reuerfed vnto
penance and amandement of
lyfe. And god would rather at
thys tyme fraye them to make
them amende, then to punyche
them, and lose the for euer: and
wold perce thus theyr mindes
and bynge them to a know-
ledge of theyr synnes. And as
subuercion & destruccion was
breatned vnto thys Ninue,
D. i. so

The fyfte Sermon

So is it to thys hole realme: for
ther is among vs as greate,
and as manye syns (God geue
grace there be no greater, nor
nomore) as wer among them.
We muste then amende or els
we shall peryshe euerychone.
Luke .xiii. but what tyme the
Lord knoweth, & not I. Now
it foloweth how the preaching
of Jonas was accepted.

And the people of
Nineue beleued God, &
preclaymed fastynge,
and arayed them sel-
ues in sacke clothe, as
well the greate as the
small of them.

Out of this text is fyrst to
be noted how that y^e Nineuities
resisted

resisted not the preachynge of
 Jonas, when they had yet yf
 they would haue excused their
 euil, many refuges & pzetexts.
 Ther obedience to the word of
 god cōdeneth both the Jewes
 & vs of obstynacie, & malpce.
 i. They might haue pretended
 thys Jonas is but one man;
 therfore not to be credited.
 ii. He is a stranger & speketh it
 of hatred vnto vs, & of affeccio
 towarde hys owne countrye.
 iii. He is of a cōtrary relygion
 to ours, & wuld deceaue as frō
 our fathers faith. iiii. He is no
 king but a man that semeth to
 haue lytle wit and lesse experi-
 ence. v. He is one cōtemned of
 hys owne countrye men and
 can not be hearde of them, and
 Wuld we credit hys woordes?

The tyfte Sermon

vi. He is a noughty lyuer and
one that God hateth and hath
punysched, and shuld we passe
of hys sayinges: But they re-
membred theyr own faults, at
the preachyng of one day they
amended, they neuer looked for
myracle: They pretended not
the antiquitie and aunciētnes
of theyr citie, that had stode al-
most from the tyme of the flood
Gen. x. They that heard hym,
neuer desyred theyr amende-
ment, vntyl suche tyme as the
kyng, the preists and the other
elders of the Citie, had agreed
whether Jonas doctrine were
true or not. Of thys facilitie &
quycknes of belyfe in the Ni-
nuites, we maye se y soner be-
leueth the verpe infydels the
word of god, then such as bea-
reth

reth the name of God, and be
broughte vp in supersticion.
And that I thynke were easye
to be sene, yf experiēce shuld be
taken to preach at Babilon or
Constantinople, he shoulde ra-
ther conuert those cities, then
Rome. Farther they prompt-
nes cōdemneth our obstinacie
and hardnes of harte, that dai-
ly heare the word of god prea-
ched, and yet nothyng the bet-
ter, nor nerer to saluacion. It
foloweth what the Miniuites
do when they be conuerted.

Fyrst they beleue in the Lord,
second they fast. A man igno-
raunt of God, offendeth twoo
maner of waies, in bodi and in
soule, and both these offences
must be amended, if we wyl be
reconciled vnto god. By sayth

The lyfte Sermon

the mynde is reconcyled vnto
god, and by abstinence the body
is kepte in subieccion, and the
wantones of concupiscence kept
in obedience. But in thys our
miserable and cursed tyme of
God (for synne) is great ques-
tion, and controuersy moued,
not onely concerning fayth, but
also fasting: of which two thin-
ges I iudge it mete somewhat
to be spoken of. As touchynge
fayth it is not an opinion and
knowledge onely, but a behe-
ment, earnest, and certayne per-
suasion of Gods promises in
Christ: and out of thys faythe
spryngeth all Godlynes and
vertuous woorkes: and what
so euer spryngeth not hereof,
is synne.

And thys faythe the al-
mighty

mighty god confirmeth in his
true and vertuous people two
maner of wayes: Inwardly &
outwardly. Inwardly by the
holy gost, who testifieth by his
spirite with our spirit, that we
be the chyl dren of God. Out-
wardly by preaching of gods
word, and ministracion of the
sacramentes. The preachynge
conteyne the innumerable be-
nefites and promyses of God
made in the new testamēt and
y old, vnto vs in Chryste, who
is y see de that shuld and doth
treade and breake the heade of
the serpent. Gene. iii. Jo. iii.

The Sacramentes be as
visyble woordes, offered vnto
the Eyes and other Senses,
as the sweete sounde of the
v.iii. word.


The fyfte Sermon

word to the eare, and the holge
gost to the hart. The numbze
of these sacramentes in y pub-
lycke ministerie of the church,
be twoo. One of baptisme and
the other of the lords supper,
and both these teach and con-
fyrme none other thynge then
that the mercye of God saueth
the faithfull and beleuers.

Therefore is the bread in y ho-
ly supper called the bode of
Christ, and the wyne the blud
of Christ, because thei be sacra-
ments and seales of gods pro-
mises in Christ. This plaine &
symple doctryne of the sacra-
mentes were sufficiēt, if fraud,
gyle, treason, heresie, superstiti-
on, papistrie, ignorancie, arro-
gancie, miserie, and the maiyce
of men woulde suffer it. But
these

upon the Prophet Jonas. Fol. cxlii.
these iuels afore reherſed, haue
called into queſtion and con-
trouerſie, whether carnally, cor-
porally, and reallre, the preci-
ous body of Chriſt be preſent,
and how the communion and
ſacrament of hys body ſhulde
be miniſtered and bleſed. For the
reſolucion, & anſwerynge vnto
the whyche queſtions; I wyll
ſincerlye and playnely ſhewe
my mynde, accor dyng to the
worde of God.

Of the preſence of Chriſtes body
in the ſacrament.

 I wyll not in this que-
ſtion ſaye as muche as
I would or could, be-
cauſe of late dayes in thys
place it was godlye and lear-
nedly touched. But yet ſome-
what

The fyfte Sermon

What muste I saye because the
ignoraunce of it, bringeth ido=
latrye: Idololatre bringeth
eternal damnaciō, eternall dā=
nacion cometh not onlye to
the ygnoraunte, but also vnto
hym that shuld in hys vocaci=
on, remoue (or do his good wil
to remoue) the ygnorauncie. I
am appoynted to remoue yg=
nozaunce: thus therefore I
pray you hear how ye may re=
moue it. I wil kepe this order.
Fyrst I wil shew by many ar=
gumēts, that ther is no corpo=
ral ptesēce of Christs body in
the sacramēt. The wyl I an=
swer to the argumēts of y ad=
uersaries y wold haue it here.

The fyrst argument.



His I take of y name
of christs body, which
is lyke vnto ours in
all

upon the prophet Jonas. Ro. cxlvi.

al thynges except syn. Heb. ii.
Esa. liii. And in case it wer not
in al thynges like vnto oures
(excepte synne, and immorta-
litie) Sayncte Paules Argu-
ment would proue nothyng.
1. Cor. xv. But our bodyes be
one to each one, measured cer-
taynelpe wyth quantitie and
qualitie, and occuppe at one
tyme, one place: therfore so do-
eth, and ever hath done Chri-
stes bodye. And thus woulde
Paule proue our resurreccion
because our bodies be as Chri-
stes is & is risen, excepte synne
and immortalitye. After that
thei sai Christ hath now a glo-
rified body, & so we haue not, it
maketh nothing for their pur-
pose: for whē Christ made hys
supper, & instituted & sacramēt
of

The fyfte Sermon
of hys death, he was a mortal
and passible man, subiect vnto
the tyrany and violence of his
aduersaries. Yea after his im-
mortalitie, he shewed manifest
tokens and arguments of his
pure, true and sensible huma-
nitie. Jo. xxi. i. Jo. i. For þe apo-
stles fyngers touched hym.
Farther saynt Paule sayth, in
Phil. iii. that Christ shall
make oure bodyes lyke vnto
hys glorious body. Therefore
they do destroy þe true and be-
ry humanitie of Christs body,
that say hys body is in manye
places at one time, which rob-
beth hys body of al the qual-
ties, quātities, and properties
of a true body. For þe scripture
of god confesseth that Christs
body is but in one place. And
many

many of the Popes Canones
confyrme the same. Thus it is
written.

De cōsecrat. Distinct. ij. prima qui-
dem. Donec seculum finiatur, sursum
dominus est: Sed tamen hic nobiscum
est veritas domini. Corpus enim in
quo resurrexit in uno loco esse oportet,
veritas autē eius ubique diffusa est.

That is to say: That y world
be ended, the lord is aboue: but
notwithstandynge hys truth
is here wyth vs. The body, in
whych he ryse, muste be in one
place, & hys veritie is dysper-
sed euery where.

The second reason.

This is taken out of y
nature & condicion of
a sacrament, whyche
is thys, that the thyng that is
remembred by the sacramente
be it selfe absent, and yet the
signes

The fyfte Sermon

Signes or sacramētes take the name & nominacion of y^e thing represented & signified by the signes, for a declaraciō of the thyng that is done wth the signes.

So is it in al the sacraments of the old testament & the new: therfore also in this sacramēt. The thyng it selfe in thys sacramēt, y^e is to wth, y^e precious body of Christs broken, & hys innocent bloud shedde, be absēt: yet be the bread & the wine called the body brokē, and the blud shedding, according to y^e nature of a sacramente, to set forth the better the thing done and signified by the sacramēt. What is done in the sacrament the memorie and remēbraunce of Christs death, whych was
done

bpou the Prophet Jonas.

Fol. cxx.

done on the Crosse, when hys
precious body and bloud was
rēt and torne, shed and poured
out for our synnes.

Wyth this agreeth y minde
of S. Augustine. Ad Bonifa-
cium. Epist. xxiii. Si enim sacra-
menta quandam similitudinem earum
rerum quarum sacramenta sunt, non
haberent, omnino sacramenta nō esset.
That is to say: if Sacramen-
tes had not some propozcion
and lyknes of the thynges
whereof they be sacramentes,
they were no sacramentes at
al. And thus rather of the sy-
militude and sygnificacton of
the thyng they represent & sig-
nifye, they take the name, and
not that in deede they be as
they be named.

So after thys maner is the sa-
crament of Chrystes body cal-
led

The fyfte Sermon
led Chrystes bodye: and the sa-
cramentes of Chrystes bloud,
called Chrystes bloud: and the
sacramente of sayeth is called
sayeth. As Saynt Augustine
learnedly, and godly sayeth in
the same argumente. Accedat ver-
bum ad elementum, vt fit sacramentū,
non aut tollat elementum, vt fit sacra-
mentum. That is to saye: let the
worde come vnto the Element
and then is made the Sacra-
mente. He sayeth not lette the
word change, or transubstan-
ciate the Elemente (that is
to say the substaunce and mat-
ter of the sacramente) and then
is made the sacrament.

The thyrde reason.



If he were here in y^e sa-
cramente bodelye, and
corporeally he shoulde
enery

euery daye suffer and shed hys
 precious bloud. For the scrip-
 ture saith: this is my body that
 is broke for you, and my bloud
 that is shedde for you. Luke.
 xxi. i. Cozi. xi. But thys is not
 true, that he dayelye suffereth
 payne and passion. Rom. vi. no
 more is it true that he is in the
 sacrament bodilye: for he auer-
 kepeth hym tyll the laste daye.
 Act. iii. Neyther yet is þe bread
 after consecracion hys verye
 bodye. i. Cozi. xi. nor the wine
 his bloud. Mat. xxvi. But the
 bread remaineth styl breade, &
 the wyne styl wyne after the
 word spoken, as they were be-
 fore cōcerning their substaūce,
 but the vse of the be chaunged.

The fourth reason.

Q. i.

The

The fyfte Sermon



The scripture maketh no mencion but of one ascension, and of two commynge, one paste, and the other we looke for in the ende of the worlde at the latter iudgement.

Yf their doctryne were true, ther shuld be infinite ascensions and infinite descensions. Forther they cannot tell the selues what is becomie of the bodye they saie to haue in the sacrament, when the accidentes and qualities corrupte and be consumed.

Their glose vpon the Canone. Tribus gradibus, ait auolare in Celum. that is to saye: it flyeth into heauen, but we say he was there before. They darre not

not say it corrupteth, nor y it is
turned into the substance of
our bodies and sowles: what
is there then become of thys
bodye?

The fyfte reason.



God hadde made by
this mean his chur-
che in daunger and
subiecte vnto Ido-
lolatrye. For thete be manye
chaunces and cases happen
that maye lette the Prieste to
consecrate, and then should the
people worshyppe an Idole
for lacke of the presence of chri-
stes body.

These daungers maye
chaunce thre maner of waies:
in the prieste, in the woordes,
and in the matter.

Q.ii.

The

The fyfte Sermon

The priest if he be not lawfully consecrated, if he be an heretike, one excommunicated, or a simoniac, he consecrateth not. Bagister Sententiarum Lib. iiii. dist. xiii. Se the glose De consecra. dist. ii. cap. Quid sit sanguis. In the woordes of consecration, there is no lesse daunger and dout. Fyrst many of thei wyters be ignoraunte wpth what woordes Christ consecrated. Johānes Duns, and Pope Innocēt the thyrd libro de officio Misse. Part. iii. cap. vi. A. xiiii. Do say the consecration to be cōprehended in thys worde, Benedixit.


Comester douteth the glose vpon thys Canon: *Utrum sub figura*, where as the glossator interpreteth these woordes in þe Canon

Canone of the Masse (Iube hec
 perfecti) that is to say: Comaunde
 these thynges to be caried. Als
 though they were the wordes
 of consecracion. The whych o-
 pinion, the Master of the sen-
 tence semeth to fauoure in the
 place before named. If an heri-
 tike, saith he, would take vpon
 hym to vsurpe thys mysterye,
 would God send an angell fro
 heauen to consecrate hys obla-
 tion. But howe so euer they a-
 gre vpon the wordes of conse-
 craciō, ther is yet an other rule
 in theyr masse bookes, that the
 wordes must be perfectly pro-
 nouced, or els they do nothing.
 How shoulde thys be knowen
 when they speake theym in sy-
 lence? Wel, graunt they would
 crye or synge theym oute, yet so

Q.iii. might

The fyfte sermon
myghte they els be vayne, for
ther is also required the inten-
cion of him that wyl cōsecrate.
The mater must be such bread
& such wyne as the glose spea-
keth of. de conse. dist. ii. Sicut nō
sanctificando. The whych proper-
ties, if they be absent, nothyng
is consecrated.

The syxt reason.

f Chyriste be present
corporallye, then
shall theyr sacryfy-
ces cease, as sayncte
Paule sayeth. i. Corinth. xi. Ye
shall shewe the Lordes deathe
tyll he come. He commeth after
theyr belyfe and learning: then
shoulde they cease from sacri-
fisyng.

The

The seventh reason.

Ncase they could dys-
solue and aunswere to
euery one of these rea-
sons, yet could not Christs bo-
dye be in the Masse, for it lac-
keth the worde of God, that is
to saue the shewyng of Christs
death. Farther the Masse des-
troieth, and dyshonozeth the in-
stitution of Christe.

Solutions of theyꝝ argu-
mentes.

Hese I wyl compze-
hend al in thze poynt-
es. Fyꝛste they con-
tend by the authori-
tye of the fathers. The se-
conde by these woordes of
Christe: thys is my body. The
thyrde by the omnipotencye of
God.

The sylte sermon
Of the fathers authoritie.

When they be betean by the
authoritie of Gods word, they
fle for helpe at the fathers au-
thoritie. Let theym make an-
swere: As thys theyr opinion
when the pzieste hathe spoken
these wordes: Thys is my bo-
dye, by and by the substaunce
of the bread to be chaunged, or
the substaunce therof to vanysh
awaye (I aske the question, be-
caule yet ther be not fully agre-
ed ther vpon) & for it commeth
the corporall bodye of Chryste,
wyth the same qualite and
quantitie he was borne, lyued
and died in, so that ther hangs
in the ayre in the pziestes han-
des the accidentes and qualy-
ties of bread, wythout any sub-
staunce, and so thus to be ho-
nozed

nozed there of the people. In
what Apostles writings fynd
they thys doctrine? Or in what
mans wrytynge that folowed
the Apostles wyth in. c. cc. ccc.
cccc. ccccc. cccccc. Yea. ccccccc.
yeares. If they can shewe thys
in anye autenticall wyter in
any worcke that hath not bene
doubted of, I wyll beleue as
they doo. But that it maye be
knowne vnto you that the fa-
thers were not of theyr opinio,
I wyll propounde vnto you
certayne coniectures.

Fyrst we read not wher there
was euer any contenciō about
the words of consecratiō, wher
they began, and wher they en-
ded: neyther any thyng of the
ministers intencion, to be of
suche vertue they speake of.

The

The fyfte Sermon

The seconde: the Elders neuer answered the Arrian that denyed the equalitie betwen god the father, and God the sonne, wyth thys: Christ is God and equall wyth the father, for wee so honor hym in the sacrament. If the Catholypcke church had so iudged of Christes bodelye pzelesence in the sacramente, as the newe vpstart church doth, and hath done of late yeaeres, there coulde not haue bene a stronger argumente agaynst Arius and hys heresy.

The thyrde. Neyther did the Marcionistes euer make suche a reason: though Christ seemed to haue the qualitties and condicions of a naturall man, yet he had not them in deede: for in the Sacrament of thys bo-
dy

Dye there seemeth to be the very qualities and condicions of breade and wyne, yet is there neyther breade nor wyne in deede.

If thys opinion of the accidents, qualities and sensuall iudgemente of the breade, had bene aproued and take in those dayes for Christianitie & Christiane religion, howe woulde thys illucion and wycheecraft haue defended (I pray you) the Marcionist oppinion: doubtles nothyng more.

But Tertullian agaynste the Marcionistes doth reason another wyse, and sayth: Christ of the bread, that he toke, made bys body, sayinge: thys is my body, that is to say a fygure of my bodye.

The

The fyfte Sermon

The fourth.

They vled chalices of wood
and glasse. De cōsecrati. dist. i.
vasa in quibus. the wooden chalice
could soke in the wyne con-
secrated, the glasse chalices
might sone haue bene broken:
if anye of them boeth had con-
teyned the precious bloud of
Christ, they wolde not so teme-
rouslly haue vled it.

The fyfte.

The sacramente was geuen
to the chyldren in theyr hands
to beare it home wyth theym.
Eccle. hist. Lib. vii. cha. xxxiii.

The syxte.

No scripture of god, neyther
doctour of y^e Catholicke faith,
taught euer Christ to be hono-
red here in earth wyth candels
and bowynges of knees.

The

The seventh.

In celebratynge the supper they sayd: lyft vp your hartes; meanyng not to haue þe mynd affixed in the sygnes and elementes of the sacramentes, but in heauen. Whercof it maye be easily gathered that they neuer thought of a corporal presence here in the yearth.

The eyghte.

Origen vpon the booke of Leuit. declareth that the remanentes and reliques of the sacramentes were not kepte to be honored, but they were burned: who wold handle his god so cruellye I praye you, as to burne hym lyke an heretycke.

Also ther is a decre in the Canone lawe: *Tribus gradibus*; the whyche commaundeth the
mi-

The fyfte Sermon
Ministers to receyue all the re-
liques of the sacrament: and it
is the rule of Clemente thypode
that lyued. Anno. M. C. lxxx.

In the meane tyme I speake
no woorde of that foloweth (I
shoulde saye wycked question)
mete for Juggelours, inchaũ-
tours, and wyches, and not
for Christianse men, muche lesse
for Diuines and teachers of
gods people: in what moment
of tyme the bread is tourned in
to the body, and the wyne into
the bloud: when the priest spea-
keth these words (Thys is my
body) if they graūt at lest these
to be the woordes of consecra-
cyon.

Gabryell Biel. lect. xlviij.
sayeth that the body is not pre-
sent

sente: whyles thys oracion is
a speakyng. (Thys is my bo-
dye) Sed tota oracio est referenda, ad
ultimum instans ipsius oracionis, that
is to say: the hole oracion must
be referred vnto the last instāce
of it. And wth thys opiniō agre-
eth y^e glose vpon y^e cannon law
De consecracione. distincte. ii.
Cum omne, sayeth that the conse-
cracion is made onelye in the
laste letter.

And in an other Canone.
Ante benedictionem thus he saith:
sicet verba successive proferantur, non
tamen successive consecracio fit, sed in
vno instāti corrūpitur panis, scilicet in
ultimo instanti prelationis verborum.

That is to say: althoughe
the woordes be spoken one
after an other, yet is not the
con-

The fyfte Sermon
consecracion made by a lytle &
lytle, but in one instaunte (or
punct of tyme) the bread is al-
tered, to say, in the last moment
of the woordes spoken. After
thys theyr wycked and Idolol-
atricall doctrine, thys fillable
(vñ) in thys oracion: Hoc est cor-
pus meum, to say, thys is my bo-
dy, hath al the strength & ver-
tue to chaunge and deifye the
bread. But I praye you what
syllable is it that chaungeth,
and deifieth the wyne: for euery
wyth them these woordes seme
to haue more dyfficultye then
the other. But let these illusy-
ons and craftes go, and let vs
cleaue to the trueth of Goddes
woorde, and we shalbe oute of
al daunger.

A Question.

Thus



Thus they saye now: yf
this opiniō be neither
of the Apostles, ney-
ther frō the aunciēt doctours,
how chaunceth it to be so vni-
uersally takē, and for so infal-
lyble and indoubted truth, yea
such a truth, as incase men for-
take al truthe, and yet not con-
trary thys truth, is accompted
aman moſte christiane & true.

Answer.



Nothing is more expes-
dient to answer direct-
lye vnto the question,
then to cōſyder the tyme of our
fathers. They thoughte it best
to name the sacraments by the
name of the thynge was repre-
sented by the sacramentes. Yet
in manye places of theyꝝ wy-
tyngs, they so interpretate the

R. i. selues

The fyfte Sermon
consecracion made by a lytle &
lytle, but in one instaunte (or
punct of tyme) the bread is al-
tered, to say, in the last moment
of the woordes spoken. After
thys theyr wycked and Idolos-
latricall doctrine, thys fillable
(vñ) in thys oracion: Hoc est cor-
pus meum, to say, thys is my bo-
dye, hath al the strength & ver-
tue to chaunge and deifye the
bread. But I praye you what
syllable is it that chaungeth,
and deifyeth the wyne: for euery
wyth them these woordes seme
to haue more dyfficultye then
the other. But let these illusy-
ons and craftes go, and let vs
cleaue to the trueth of Goddes
woorde, and we shalbe oute of
al daunger.

A Question.

Thus



Thus they saye now: yf
this opiniō be neither
of the Apostles, ney-
ther frō the aunciēt doctours,
how chaunceth it to be so vni-
uersally takē, and for so infal-
lyble and indoubted truth, yea
such a truth, as in case men for-
take al truthe, and yet not con-
trary thys truth, is accompted
aman moſte christiane & true

Answer.



Nothing is more expes-
dient to answer direct-
lye vnto the question,
then to cōſyder the tyme of our
fathers. They thoughte it best
to name the sacraments by the
name of the thynge was repre-
sented by the sacramentes. Yet
in manye places of theyr wy-
tyngs, they so interpretate the

R. i. seluer

The fyfte Sermon

selues, that no man excepte he
wyl be wylfully blynd, can say
but they vnderstode the sacra-
ment to sygnifye, and not to be
the thing sygnified: to cōfirme,
& not to exhibit grace: to helpe,
and not to gyue fayth: to scale,
and not to wyne the pzonypse
of God. Ro. iiii: to shewe what
we be befoze the vse of thē, and
not to make vs the thyng we
declare to be after thē: to shew
we are Christes, to shew we be
in grace, and not by them to be
receaued into grace: to shew
wee be saued, and not yet to be
saued by them: to shew we be
regenerated, and not to be re-
generated bi them: thus the old
doctours ment.

But when all good lear-
ninge, and the lesson of the ho-
ly

the scripture were drowned by
the Gotthes, and Vandales,
in Europe, Asia, and Affrica,
and yet somewhat rescued and
caughte agayne by Charleſ
the greate. Anno. viii. ¶ We
not acquainted wyth the fra-
les and beine of the ſcripture,
accuſtomed them ſelues to the
reading of doctours, and leaſt
the woorde of God.

Whereof folowed amonge
other euyls, that in Fraunce
by certayne Italiōs this que-
ſtion to be very much and ma-
nye tymes reaſoned vpon, as
touchyng the corporal preſēce
of Chriſtes body in the ſacra-
mēt. Agaynſt y^e whych erroure
one Ihon Scot and one Ber-
tram wrote a booke of the ſame
matter to Charles the greate.

The fyfte Sermon

But the mōkes and the p̄st̄es declined most vnto y^e op̄i-
nion of the carnal & cozpozal
p̄sence: wher vpon in y^e time
of Leo the ny nth, a byshoppe
of Rome. Anno. M. A. being
a monke, called a councel na-
med Uercelence: y^e which ru-
led as chiefe p̄sident & great
master one Lācfrāck a mōk
& afterward bishop of Cant.
He damned Berēgarius: but
after that the same Berenga-
rius had recāted, one Nicola-
us Pope, assembled a coucell
of the monkes of Italie, and
p̄iestes, and so compelled Be-
rengarius to a recantacion,
which ye maye reade. De con-
secrat. dist. ii. Ego Berengarius.

But here we wyll pause &
deliberat a while vpon this re-
cas-

recatation, and scanne it a lytle.
 In this recatation (marke it)
 is no mencion made of trāsub-
 stanciacion, but the bread and
 the wyne are called the bodye
 and blud of Chziste, and that
 the same are touched with the
 handes of the priest, broken, &
 torne with y^e teth of y^e faithful.
 This sentēce is not admitted
 now a dayes among our scho-
 lastical diuines. Yea the glose
 vpon the same Canone, sayth:
 (read the place.) Ther is more
 daūger of heresy in Berenga-
 rius words, the was in Beren-
 garius himselfe.

That recantacion of Beren-
 garius sent the Pope into all
 the cities of Italy, Germanie
 & Fraunce. But this religion
 coulde not bee well accepted,

The fyfte sermon

noz iudged to be good of al mē
though Hildebrand the mōke
and forceroute confyrmēd it.
Anno. m. lxxix. Wherfore they
excogitated, & dremed out trā-
substāciaciō, the which opiniō
holpe forth the monks of Be-
nedictes order, in theyr Ser-
mons. And because thys newe
and wycked doctryne of tran-
sustanciacion could not be re-
ceaued and admitted of al mē,
After two hundred yeaeres al-
most, Innocentius the thyrde
confyrmēd it in the counsell of
Laterane. Anno. M. CC. xv.
sometyme beyng a doctour of
Parise. And that thys wycked
doctryne myght take the sone
place, he bound mē to auricu-
lar confessiō, wherin they per-
suaded men to what they plea-
sed

sed. Immediately afterwarde
 began the beggynge fryers the
 selke souldiours of Antichrist,
 and mete personnes to set forth
 such abhominacion. At the be-
 gynnynge of these monsters,
 Honozius.iii.bishop of Rome,
 commaunded thys newe brea-
 dye god to be honoured. Anno.
 M.CC. xxvi. lib. ii. Decretal.
 Tit. de celebra. Missarū. And
 then beganne the pyndfooles
 and cloisters to be made in the
 churches, to reseue their newe
 god in. And when the monkes
 had farther entred into the cō-
 sciencs of the people, and whē
 thei had more inculcated & betē
 to mens heads more this newe
 article of faythe, for transub-
 stanciacion; then all the other
 of our belyfe in Christe,

R.iii.

The

The fyfte sermon

The Pope began to excoꝑitate moze yet for the honour of thys newe god. For when they had brought Christ from heauen to earthe agayne, & so concluded he shulde be honoꝛed in the sacramente, he thoughte it iniurie to let hym be wythoute some solemne fest & dai, wherein people myght honour hym according to their decrees: wherevpon Urbanus the. iiii. instituted the feaste that is called Corpus Christi. M. CC. lxiij. Then increased the table and Idololatricall nombꝛe of pryuate Masses: and y^e honoꝛyng of thys bread, then was defended wyth sword and fyꝛe.

In the meane tyme manye godlye men were soꝛe afflycted in theyꝛ conscyence, yet durste
not

upon the Prophet Jonas. Col. cxxiii.
not declare theyr grieve, partly
for feare, partly because that
sophistrie had blinded part of
theyr iudgementes. At lengthe
the Lord reised vp godly men,
yea here in Englaṁd Jhō Wic-
like that resisted thys newe he-
reticall doctryne. M. CCC. lx.
viii. And now y Lord be pray-
sed, chyldren know the vngod-
lynnes therof, & may se it plain-
ly to be naught, if they wyl not
be wylfully blynde. Now chyl-
dren they bragge of the doc-
tours, now ye maye see. And e-
uen the same do they wyth the
wordes: thys is my bodye:
and with y omni-
pōtēcie of God, as
ye shal hear in
the next ser-
mon,

The syxte Sermon
vpon Jonas, made by
John Hoper.



They obiecte a-
gainst the truth
as cōcernyng y^e
absence of chri-
stes body in the
sacramēt, the words of Christ:
Thys is my bodey. Vnto the
whych we aunswere bryefelye.
The wordes should be vnder-
stande according to the mat-
ter and purpose they be spoken
for: But euery man knoweth, y^e
mater and purpose that Christ
entreateth of, is to make, and
institute a sacrament: therefore
ought euery worde to be taken
sacramentallye: whych is to at-
tribute vnto the sacramente, y^e
name of y^e thing signified & re-
presented

upon the Prophet Jonas. Fol. cxxix
presented by the sacrament.

Therefore they should not force
nor constrain y^e sound of the wor-
des bled in the sacramente to
make of y^e sacramente an ydole
by false interpretaciō, wheras
the true sēce of y^e word, maketh
but a necessary ceremonye, and
helpe to our infirme fayth. In
the Canon lawe. Decretalib.
li. de verboz. significat. Tit. xl.
cap. vi. *Nō sermoni res, sed rei est ser-
mo subiectus*, that is to say: the
matter shuld not be constrained
to y^e word, but y^e worde to serue
the matter. Et. cap. viii. *dum pro-
prietatē herborū attenditur, sensus ve-
ritatis amittitur*, y^e is to say: when
the nature of y^e word is forced,
the meanīg of y^e veritie is lost.
Farther what shulde moue the
to denye vs one trope in these
words

The fyrte Sermon

woordes, when they them selues
vse a greate many of tropes &
fygures: where as we vse but
one, and the same one to be in
the open worde of God: and all
theyrs to be without: and con-
trary to h worde of God. Note
the wordes of Christ. *Hoc est cor-
pus meum.* That is to say: *Thys*
is my body. What they should
make of *thys* woorde (*Thys*)
they cannot tel: and hyther vn-
to they haue dysputed of it:
and yet not agreed. Reade I
praye the Gabriel Biel. Ser.
xlviij, et *Glossam super Canonē. Ti-*
moteum docet. As, they interpre-
tate, *Is* made. The bread they
say is the accidentes of breade.
But in the Cuppe they be con-
strayned to vse *W* vs a figure.
Thys Cup is the new Testa-
ment

Upon the Prophet Jonas. Fol. cxxxviii.
ment in my blud : for they saye
þ wyne in the Cup, and not the
Cuppe. They knowe them sel-
ues howe fōdlye they interpre-
tate these wordes, rather mali-
ciously, obstinately, and falsly,
then truely: we therefore thus
take them (Thys is my bodye)
that is to say: the Sacramente
of my body broken and geuen
for you: Either thys is þ newe
testamente, that is to saye: the
sygne of the new testament, or
the remission of syn obtayned
in the bodye of Christe broken
and torne for vs. S. August.
lib. xx, contra Faustū. cap. xxi.
hath these wordes. Huius sacrifici-
ij caro et sanguis ante aduentū Chri-
sti, per victimas similitudinum promit-
tebatur. In passione Christi per ip-
sam heritatem reddebatur. Post ascen-
sum Christi per sacramentum memorie
cele

The syxte Sermon
celebratur. That is to saye: the
flesh and blud of thys sacrifice
before the cōmyng of Chyste,
was promised by the sacrifices
of similitude. In the passion of
Chyist they wer geuen in dede:
after the ascencion of Chyste,
thei be celebrated bi a sacramēt
of memozie. And the glose dist.
ii. Tribus gradibus, saith: Cer-
tum est, quod species quam cito denti-
bus teruntur, tam cito in celum rapit-
ur corpus Chyisti. That is to saye:
It is certayne that as sone as
the accidens and qualities of
bread be broken with the teeth,
stayghtway the body of Chyist
is taken into heauen: so ȳ they
own doctours do not belyue ȳ
ȳ very body of Chyist is recea-
ued in the sacrament. If a man
shuld thē aske: what sayth and
opte

upon the prophet Jonas. Fol. cxxxvi
opiniō shuld y christiane haue
concerning y presence oz absēce
of Christs body in y sacramēt.

Answer.

The body of Christ shulde
be cōsidred. ii. maner of wayes,
fyrst as it was borne of y bles-
sed virgin, beyng in dede oure
veri natural brother: Then as
it was offered vpon the crosse
for the redēpcion of the world.
And thus offered & put to hys
passion vpon the crosse, we con-
sider hym in the sacrament: for
the breade ther bled is called y
body of Christ broken: and the
wine the bludshedding. But y
presēce of Christes natural bo-
dy, oz y opiniō of his presēce,
they so litle profit, that in very
deede it doth rather hurte, and
harne, as Christ sayed.

The

The fyrte Sermon

The flesh profiteth nothyng.
Jo. vi. and agayne: it is expedient that I go awai. We must therefore lyfte vp oure myndes into heauen, when we fele oure selues oppressed wth the burden of synne, and ther by fayth apprehend and receaue the bodye of Christe slayne and kylled, & hys precious bloud shed for our offences: and so by fayth apply the vertue, efficacie, and strength of y^e merites of Christe to our soules, and by that meanes quyt oure selues from the daunger, damnacion, and curse of God. And thus to be partaker of the worthynes and deservynge of Christes passion, is to eate the body, & to drynke the blud. Therefore doth Christ in the. v. of Ihon, take eate, for beleue

beleue, & beleue for eate, so many tymes. And **S.** Augustine sayth, *ut quid paras dētē et ventrē, crede et manducaſti*, why prepareſt thou the teeth and bely, beleue and thou haſt eatē. And whoſo euer eateth after thys ſorte the body of Chriſt, and drynke his blud, hath euerlaſting life. Then obiecte they: if we maye thus eat the body and blud of Chriſt without the ſacramēt, what auayleth it to haue anye Sacrament?

Answer.



Gainſt theſe temptacions of the deuill the uſe of the ſacramentes were inſtituted in the church.

The fyrſt temptation of the deuill is, he would bear the
S. i. Chriſt

The fyrst Sermon on
Christian in hand the promys-
ses of Gods mercy to be false:
Wherefore doth God confyrme
thē vnto vs by his sacramēts.

The second tēptacion when
y^e deuyl perceaueth we belyue
the promyses of god to be true
vniuersally, yet wold he make
vs doubt of them peticularly,
as though they appertayned
not vnto the priuate or singu-
lar conscience afflicted. That
dout wold God remoue in vs
by hys sacramentes, and saith;
they appertaine to the priuate
and peticuler conscience af-
flicted, euen as euerye priuate
man receaueth the sacraments
of the promyses.

The thyrde temptacion:
The deuyl laboureth to take
from vs the knowledge of the
meanes

bpou the Prophet Jonas.

No. cxxviii.

meanes of oure saluacion, and
howe the promyses of God be
made oures, by y free grace of
God or by our merytes.


The Sacramentes ther-
fore whyche beholde and re-
present onely Christe, do teach
vs that the meanes of our sal-
uacion, is only in Christ. And
to put vs out of doubt where-
wythall Christe hath merited
for vs the promyses of God,
and thys grace of our saluaci-
on, the sacramente sheweth vs
it was wyth and by his death
and blud sheddyng: and ther-
fore hath he geuen the name of
hys bodye and bloude to the
sygnes and elementes of the
sacramente. So the breade is
called the bodye broken, and
the wyne the bloude shedden:

S. ii.

Ad.

The fyrst Sermon
Admonyſhyng the that in the
receauing of þe ſactamēt, thou
ſhuldeſt not tarpe. nor occuppe
thy meditacions and contem-
placions in the bread & wyne,
but in the merits of the bode
broken, and the blud ſhedde.
Who ſo euer marke and vn-
derſtand theſe thynges, eateth
Chriſt: if he be ignoraunt here
of he is in daunger of eternall
damnacion.

An other obiection.

 They ſaye: God can do
all thynges, therefore
it is not impoſſyble
for hym to make his body pre-
ſent in the Sacrament.

We be not ſo addicte and
geuen vnto humane ration,
that we wyll beleue nothinge
more then reaſon is able to ac-
compliſh

compte and geue answer for.
 But we beleue many thynges
 that directly reason saythe we
 shuld not belue: As the incar-
 nation of Christ, our resurrec-
 tion, the making of the world,
 thre persons in one godheade
 and one essence: and these thin-
 ges we belyue because the ex-
 presse word of God commaū-
 deth to beleue it. But the trās-
 elementacion and alteraciō of
 the breade, no place of y^e scrip-
 ture commaundeth vs to be-
 leue, but many places forbyd
 we shuld beleue it. Nether doo
 the Baptists agree among the
 selues what shuld be the wor-
 des of consecracion: and yf we
 had but that auantage of the
 only, it were inough to declare
 theyz transubstanciacion to be

The fyrst Sermon
no parte of Gods worde.

It is a folpe to obiecte the
omnipotencie of God wyth=
out Gods worde . God nor
doeth, nor can not do more the
he wyl do: and as foolysly do
they , makynge mencion of a
miraculous presence of Chri=
stes body, and do declare them
selues to be of Antichriste by
the same meanes. For he shall
Deceave the worlde (ye the be=
rye electes, if it were possyble)
wyth newe myracles . Math.
xxiii.ii. thes. ii. The myracle of
Christes visible ascencion and
other expressed in the scryp=
tures of God, are sufficient for
the Catholycke churche . And
the myracle of his invysible and
miraculous presence, we leave
to them that be Deceaved wyth
the

upon the Prophet Jonas. Fol. cxi.
the spirite of erreure. For they
woulde haue now Christe pre-
sente, but in anye case dumme
and wythout speche: & whyles
he lyued and could speake, the
members of the deuill hanged
hym vpon the crosse.

Thus was the malyce of
the deuill alwayes greate a-
gaynst oure Sauour. Before
he came into the flesh, he made
manye beleue he was come, be-
fore the time appointed by the
Prophetes was expired: whē
he was come in deede, then
wente he aboute to perswade
he was nat come, nor was not
the Sauoure of the worlde,
and neuer left tyl he had kyl-
led hym, because he would not
denye but that the very true
sauoure of the worlde was

S.iii. come

The syxt Sermon

come. And nowe that in deade
he is ascended and departed
from vs accorpyng to the
scriptures, he goeth about all
he can to proue hym nowe to
be here: so that neyther before
hys cummyng into the world,
nor at hys beyng corporally
in the worlde, nor yet beyng
out of the world, he can not be
in peace, sure, and safe from
the assaultes and temptacions
of hys and oure mortall enne-
mye Satan. But I knowe
howe the aduersaries of the
truth, perswade the people ma-
liously to gyue no credite to
such as preach, and teache the
truth. They saye we condemne
the holy sacramente, and make
it of no estimacion. But belue
not their flanders and lyes,
but

but heare or read our opinion,
knowledge, and godly estima-
cion we haue of the sacramēt,
and then Iudge, and gyue sen-
tence afterwarde. And here re-
ceyue myne opinion as touch-
ynge the forme and maner to
celebrate and vse the Sacra-
mentes.

The fourme and maner howe to
celebrate the sacramentes.

If we were expediente to
intreate this mater at
length yf tyme would
serue. But yct in fewe wordes
I wyl say somwhat of the sa-
cramente of the Lordes Sup-
per and also of Baptisme.

Baptisme consisteth in two
partes. In the worde and the
elemente. The worde is the
preaching of the good & merci-
full

The fyrst Sermon
ful promyses of Gods good-
nes, acceptyng vs into his fa-
uour and grace for the merits
of Christ.

The whyche promyses be
brefely comprehended in these
wordes. Math. xxviii. I bap-
tise the in the name of the fa-
ther, and of the sonne, and of
the holy gost. These wordes
sheweth yf forme of Baptisme,
and also that only men, reaso-
nable creatures, shuld be bap-
tised. Mat. xvi. So is condē-
ned the gentilitie, and super-
sticion that hath bene vled in
the Christenyng of bels. The
matter and Element of thys
sacrament, is pure water: what
so euer is added, Oyle, salte,
Crosse, lyghtes, and suche o-
ther be the inuentions of men,
and

and better it were they were abolished, then kepte in the Church. For they obscure the simplicitie, and perfectnes of Christ our sauiours institution. I pray the kyngs maiestie and hys most honorable counsell to prepare a shyp as sone as maye be, to sende them home agayne to theyr mother church, the bosome, and brest of man.

The form how to celebrate the Lordes supper.

There must be marked two persons: y^e minister, and he that communicateth with the minister. These muste come and assemble together as saynte Paule sayth, i. Corin. xi.

The

The fyrst Sermon
The dutye, and offyce of the
minister.

He doeth best hye of-
fyce, and is best in-
structed to minister y^e
sacramente, if he in the mini-
stracion thereof go as nere as
is possible to the fyrste insti-
tucion of Chyste, and the A-
postles. For Chyst was and is
the wysdome of the father, and
the Apostles had receiued the
hely gost that broughte them
into all truth: therefore it must
nedes folowe, their doyngs, &
ministracion to be moste per-
fit, holy, and religious.

Howe the minister shoulde
prepare hym selfe.

Inwardly & outward-
ly. The inward prepa-
racion is if his minde
and

upon the Prophet Jonas.

Fe. clxxx

and soule be instructed & furnished wyth godlye doctryne, and a feruent spirit and zeale to teach hys audierce, to stablish them in the truth, and to exhorte them to perpende and marke wel the merites and deservynges of Christ.

The outward preparacion, the moze simple it is the better it is, and the nerer vnto the institution of Christ and his Apostles. If he haue bred, wine, a table, and a fayre table cloth, let hym not be solicitous nor careful for the rest, seying they be no thynges broughte in by Christe, but by Popes: vnto whom if the kynges maiestye and hys honourable Counsaile (haue good cōscience) they muste be restozed agayne: and
greate

The fyrst Sermon

greate shame it is for a noble
kyng, Emperour or Magis-
trate, contrarie vnto Goddes
word, to defayne and kepe fro
the deuyl or hys minister, anye
of theyr goodes or treasure,
As the Candel, Vestiments,
Crosses, Altars: for if they be
kept in the church as thynges
indifferēt, at lēgth they wyl be
mayntayned as thynges ne-
cessary. When the minister is
thus wel prepared with sound
and Godlye doctryne, let hym
prepare hym self to the distribu-
tion of the bread and wyne:
and as he geueth the breade,
lette hym breake it after the
example of Christ: he shoulde
geue the bread, and not thrust
it into the receauers mouth.
For the breaking of the bread
hath

hath a great misterie in it of þ
passion of Christ, in the whych
hys bode was broken for vs;
and that is signified in the
breakyng of þ breade, which in
no case shuld be admitted: ther
fore let the minister breake the
round bread, for broken it ser=
ueth as a sacramento and not
hole. Christ did breake it. mat.
xxvi. Mar. xiiii. Luc. xxii. And
saynt Paule sayth: the breade
that we break, is it not þ com=
munion of Christes bodys? 1.
Cor. x. Thus shuld the perfec=
ciō of Christes institucion be
had in honour, and the memo=
rie of the dead left out, and no=
thing done in this sacramēt, þ
had not gods word to bear it.
But alas God is accompted a
foole, for men can vse the sa=
crament more religiously, de=
uoutly,

The sext Sermon
cloutly, godly, and christiandy,
then Christ Gods sonne, as it
appeareth: for his fourme and
maner is put oute, and mans
deuple; and wysdome is accep-
ted for it.

The dewty and office of
the people.

The dewty of the recea-
uer testeth in thre par-
tes. To saye: what he
shuld do before the receauyng
of the Sacramente, what he
shuld do in y receauyng of it, &
what after the receauyng of it.
Before the receauyng he shuld
prepare and make ready hys
mynde, as the commaundemet
of S. Paul is, i. Cor. xi. let the
man proue and searche hym-
selfe, and so forth. And thys
maye be doone twoo maner of
wayes

by on the Prophet Jonas. Fo. cxlv.
wayes. Fyſte towardes God,
then towardes man.

Towardes God he ſhoulde
from the botome of hys heart
confelle his fauits and ſinnes,
and acknowledge hys iuſt cō=
demnacion: then ſhuld he per=
ſwade him ſelfe by true and li=
uely fayth, that God would be
merciful vnto him for y death
of his derebeloued ſone Jeſus
Chriſt, done in hys body torne
and in hys bloud ſhed.

He ſhould prepare hym ſelfe
towardes hys neighbour alſo.
Fyſte in caſe he hath hurt hys
neighbour in fame or goods,
he ſhould reconcile hym ſelfe a
gayne, wyth reſtitucion of the
both againe. He that thus pre=
pareth hym ſelfe, doth eat woꝝ=
thelſe the bodye of Chyſte,
¶ i. and

The fyrte Sermon
and he that doth not thus pre-
pare hym selfe, eateth nothyng
but the sacrament to his euer-
lastyng daunacion. I make
no mencion here of auricular
confession: as though it were a
thyng necessary to be done be-
fore or after the receauynge of
the sacrament.

For thys confession is not
of God, as theyr law doeth re-
corde. The glose vpon the be-
cre of penaunce. *Dystincti. v.*
In penitencia

In the receauynge of thys
sacrament, ther be thynges re-
quyred both in the inward mā
and also in the outwarde man.
The inward preparacion is
when the man receauynge the
bzeade and the wine, being sub-
iectes

lectes and matters vnder the
 iudgemente and censure of the
 senses, the mynde is eleuated
 and lyfte vp into heauen: per=
 swadyngge hym selfe by sayeth,
 that as truely appertayneth
 vnto hym the promyses and
 grace of God throughe the me=
 rites and death of Chyste, as
 he sensibly, and outwardely re=
 ceyueth the Sacramente and
 wytnes of goddes promyses.
 And doubtte no more of an in=
 warde frendshyppe, familiari=
 tie, cōcord, peace, loue atonnet,
 and fatherly pity and compas=
 sion, throughe Chyste by the
 meanes of sayeth, then he dou=
 teth that his mouth outward=
 ly doth receyue the signes and
 sacramentes of Goddes mercy
 To excicate in vs thys sayeth

¶.ii.

and

The syxte Sermon
and beleue in the merytes of
Christe: the bread is called the
body, and the wyne his bloud,
after the maner and frase of s^c
scripture.

The vtward behauiour and
gesture of the receauer, should
want al kind of suspiciō, shew,
oz inclinacion of Idololatre.
Wherefore seying knelyng is a
shew and externall signe of ho-
nouryng, and worshipping, and
heretofore hath greuous and
damnable Idololatre bene cō-
mitted by the honouryng of the
sacrament, I woulde wyshe it
were commaunded by the Ma-
gistrates, that the communica-
tors, and receauers shuld do
it standyng oz syttyng. But
syttyng in myne opinion were
best, for many considerations.
The

The Paschal lambe was eate
standynge, whyche signified
Christ yet not to be come, that
shuld geue rest, peace, & quyet-
nes. Christ wyth his Apostles
bled thys sacramente at the
fyrste, sittynge: Declaryng that
he was come that should quiet
and put at rest both body and
soule, and that the fygure of
the Passouer from thenceforth
shuld be nomore necessary, nor
that men shuld trauel nomore
to Jerusalem once in the year,
to seke and vse a sacramente of
the Lambe to come, that shuld
take awaye the synnes of the
worlde.

After the recepyng of it,
there shoulde be thanckes ge-
uynge of al the churche, for the
benefites of Christes death.

C.iii.

The

The sixte Sermon

Three shoulde be prayer made
vnto god, that thei myght per=
seuer, and cōtinue in the grace
of God receyued. They shulde
helpe the pooze wyth theyr al=
mes. This for me I thinketh
is moost lyke vnto the fourme
of Christe, and the Apostles.
Howe farre the masse differeth
from thys, al men knowe.

I praye God the best maye
be taken, and the wurste lefte,
throughe oute all the worlde.
And al suche as be yet infyrme
by reason of long custome, and
lacke of knoweledge, let theym
praye GOD, and seache the
Scriptures, wythoute affec=
cyon. Suche as be peruerse
and obstinate, and wyll admyt
no reason, for them the ire and
Dyspleasure of God is readye
and

and prest to punish them when
he seeth tyme. As it is to be
sene by the Corinthians. i. Corin.
xi. that for the abuse of hys sup-
per, manye of theyn fell sycke,
and into dysseales. So wyl he
do wyth vs, if we neglecte hys
mooste perfecte, and Godlye
institution.

Let vs repente therefore
wyth the Miniutes from oure
former synnes, and beleue the
remysyon of theyn for Gods
mercy in the deservynges
of Chyste. Farther lette vs
submytte oure selues, all oure
wyse dome, and learnynge vn-
to hys woorde: and thyncke
that Chyste and his Apostles
haue instituted and vled, it cā
in no waies be bettered by vs.

The fyrte Sermon
And you my gracious Lorde &
king restore the righte vse of y^e
supper of the Lord, as Josias
dyd the ryghte vse of the Pas-
chal Lamb. iiii. Regu. xxiii. ii.
Pata. xxxv. after the worde of
God. The texte now foloweth
of the fast of the Miniuites.

Of fastynge.

There was a fas-
tynge proclaymed, and
werynge of sackecloth
from the greatest to the
smallest.

Her be twoo thynges to be
noted in the frutes, and signes
of penitence. fyrst concernyng
the fast, and vilenes of the ap-
parrell. The seconde howe they
fasted from the greatest to the
smallest.

Of

Of fastynge and
sacke cloth.



The Hypocrites of the
world whē they heare
of this fastynge & put-
tyng on of sackecloth, damne
straghtewayes the doctryne
of sayeth, and teache that God
saueth not onelye for Christes
sake, whiche only faith appre-
hēdeth: as though faith coulde
not only appprehend the mercy
of God, and yet haue fastynge
anexed with her. But this pre-
sente text confoundeth this er-
roure: for it sayeth the Mini-
sters fyrst beleued the Lord, and
then fasted. But lest we should
here erre, I wyl speake a litle
of fastynge, that we maye loue
rather to faste well, then ob-
stinately to defend a false fast.

What

The fyrte Sermon

What is fastynge.



Fastynge is a moderate vse and takynge of meate and drynke, lest the fleshe shoulde by aboundaunce and to muche of it, rebell and ouercome the spirite. And thys fast eyther it is continuallye, or at certayne tymes vsed.

Continuallye, when as a Christiane manne moderately fedeth hys bodye wyth thankes geuyng, for necessarye nutriment, and not for to abound or surfet. Thys fastynge and abstinēce, the scripture calleth sobrietie. *1. Petri. v.*

The faste done at certayne tymes, is also eyther pryuate, or publycke. Pryuate when a ny man considerynge and waitynge

upon the Prophet Jonas. No. cl.
ping hys own infirmities, bindeth hym selfe from meates and drynkes, to tame and ouercome the vehemente, and lasciuious inclinacions thereof, to the obedience and rule of the spirit. i. Cor. vii.

A publycke faste is, when for a publycke and commune calamitye, trouble, or aduersitye, the Magistrates comaund a sollemne and publycke abstinence and fast.

But in bothe these fastes there muste be vsed a circumspecte and Godlye dyligence, leaste in the abuse of fastynge we offende and prouoke the Ire and displeasure of GOD the more agaynste vs: we may offende, fyrste yf wee faste
for

The fyrte Sermon
for anye other purpose then to
kepe the bodie in subiection to
the spirite. Therefore it is to
be taken hede of we faste not
for merite or for custome.

The second is, we offende
if we fast in the honour of any
creature. The thyrde, if for one
fastynge daye we make thre
gloton festes, as the fashion is
for the moost parte. I woulde
wyshe therefore that the true
fast & abstinence were brought
in agayne, and then the Lorde
woulde be pleased I dout not.

That they amende from the
greatest to y smallest, we learne
two thynges. Fyrste of what
greate effycacye the Sermon of
Jonas was, that pleased all
people both greate and smalle.
The lyke hath not bene seene.
For

For it is easier for a Cooke to please an hundredth mouthes, wyth one mete, then a preacher to order one sermon or oracion to please ten heades. It were well in our tyme if at euery sermon were one of the magistrates, and of the people conuerted: and at ten Sermones one byshoppe and one prieste. The second, the faciliti and promptnes of these Miniutes to beleue and amend theyr religion, and conuersaciō, doth cōdemne the vngodlye obstinacye, and frowardnes of such, as detract and prolōg theyr amendemēt, and saye they wyll belyue whē the kyng commeth to age.

Thus the deuil giueth thē one occasyon or other to defer their belefe. If the kinges magesty,
and

The syxte Sermon
and hys Nobles shoulde hate
the trueth, they would say: how
can we beleue the doctrine that
oure learned, and wyse Mag-
strates detesteth? If the kyngs
magestye and hys nobles loue
and fauoure the best part, they
excuse them selues vpon the te-
der and yonge age of the king,
as thowghe hys Magesties
younge age oz olde age coulde
make any religion of God true
oz false: when in deade al ages
and powers be oz eughte to be
subiecte vnto the religion and
lawe made al redye, and geuen
to be obserued of and by al mē
of what sort condicion, oz state
so euer they be of.

. Thys thyng came

to

to the Kyng of Nin-
ue, who arose from hys
seate, doying of hys ap-
parel, clothed him selfe
in sacke cloth.

It is not wythoute a syn-
guler Councell of the holpe
Goste that thys kyng is men-
tionated of so copiously.

Neither that hys behauoure
and doynges after hys con-
uersion, is so diligently mani-
fested.

Fyrste the Texte setteth
forth the manner of hys con-
uersyon, and sayeth: he retour-
ned vnto God vpon the fame
and rumoure of Jonas prea-
chyng.

Wherefore we learne howe
much

The fyrte Sermon
much the trueth is worthy to
be esteemed, seynge that a kyng
vpon the brute thereof made
by hys people, embraced, and
resisted not (as now we se ma-
ny tymes done by the greatestte
patt of the world.) Euen so did
Josias: as soone as he beyng
yet but a chylde, hearde of the
true boke of God, he embraced
it. iiii. Re. xxi. So dyd Dauid
and Josaphat heare & graunt
to the admonicions of the pro-
phetes. All kynges therfore
and magistrates shuld heken
vnto the trueth, and learne it
theym selues oute of the lawe,
Deutro. xxi. But thys study,
and knowledge of gods lawe
in Princes and kynges, the
byschoppes, priestes, and other
do let: bearynge them in hande
that

by on the Prophet Jonas.

Ho. clxx.

that it appertayneth nothinge
to theyr office to studie and la=
bour in the worde of God, but
the iudgement and study ther=
of to be committed vnto them:
and so by the same meanes, they
perswade & cause prynces ma=
ny times to persecute the truth
and veritye by ignoraunce, as
the kynges of Israel dyd, that
burned the wytynges of the
Prophetes.

But most gracious kyng,
and ye my lordes of hys moste
honorable coucell, Ye haue not
only heard the rumour & fame
of Gods word, but wyth youre
owne eares haue hearde youre
selfe the truth, and ye do credit
and beleue the same: therefore
in all thynges expresse and de=
clare it in facte.

A. f.

And

The fyrte Sermon

And moost gracious kynge
take ye hede that the vertues
ye learne and be brought vp in
in youth, ye practyse & exercise
them in age. And incase youre
Magesste wil so do, beware of
one thing: y poyson of flaterie.
The whyche youre Magesste
maye vse as a good medicyne,
and not a poisō, if ye take hede
of it. Yt wyl be poison, yf your
grace thinke your selfe to be at
al tynes, as flaterers wil beare
your hyghnes in hande to be.
It shall be a medicine, yf your
Magesste studye to be the
same in dede, that flattery com-
mendeth.

Your Magesste maye see
an Example hereof in kynge
Ichoas, that in hys youthe
faoured, and sette forth the
truth

truth, but in hys elder dayes
he fell from it, by the meanes
of flatterours that deceyued
hym.

But your Majestye shall
do beste to folowe thys God-
lye kyng of the Ninuites,
and embrace continuallye the
worde of the luyng God.
And thus shal your Grace be
the better able to doo, in case
your hyghenes woulde have
before you euerye Sundaye
one Sermon, whiche shoulde
bryng muche knoweledge
and grace into your hyghnes
courte.

Nowe foloweth the fruite
of thys Godlye kynges pini-
tence. Fyyste he ryseth from
his seate, and putteth on sack-
clothe.

The fyrte Sermon.

Of this we learne that fa-
fayth and true repentaunce, is
no diuersitie betwene the kyng
and a meane subiect. And thus
shall it be at the latter iudge-
ment. The ryche, the poore, the
kyng, the subiecte the byshop,
the prieste, al shall apere naked
before the trone of Chyste, and
be holpe nothyng there by a-
ny tyle or name of gloze. Here
the honoz & ryches haue theyr
estimacion and gloze. Let all
men therefore looke to amende
theyr fayth and liuyng, here in
thys worlde.

As for this external doing
on of sackecloth, it was the ma-
ner at that tyme so to doo, and
declared their repentaunce and
amendement: And so I wold
it were now. He that offen-
deth

beth in apparell, he woulde remove the pryde thereof and goo soberlye: he that in meate, would vse more sobrietye. Yet no man should thynke any holynes to be in the external vestiment, nor yet any hurt or damnacion in the meate: but the abuse of both, displeaseth God. As for the vestimentes of the priest in the ministry, I wold wyshe the Magistrates to remove the, for they either shewe or not shewe vertue. If they shewe not, they vse them in bayne: If they do declare and shewe vertue, eyther the vertue is wyth them in deede, or absente. If he that weareth them haue the vertue, why sheweth it he to the worlde? If he haue not the vertue, then is he an-

The sixte Sermon
hypocrite, whome God hateth.

The other fruite of pen-
naunce of the kyng wyth
hys counsel, beyng converted
to God,

There was as the texe
sayeth, a proclamacy-
on made throughe all
the Citie of Mintue, by the cō-
maundemente of the kyng and
hys counsel.

In thys Proclamacyon,
fyyste muste be marked who
be the authours of thys Pro-
clamacion. Then, what is con-
tayned in the proclamacion.
The persons be the kyng, and
the Nobles of thys realme. In
these persons fyyste, note that
it is the kynges offyces, and
the Deeres of the realme, to
pouge theyr comune wealthe
from

bp̄on the p̄phet Jonas. Fol. clvi.
from false religion, by p̄p̄-
lycke, and open p̄clamaci-
ons.

So dyd Nabuchadnezer,
Darius, and Citrus, kynges
of moſte notable fame: there-
fore Chriſte calleth the p̄yn-
ces, the p̄urces of the church.


And ſo I doubt not moſt
Gracious kyng, but your
hyghnes wyl accordynge to
your tytle and ſtyle, purge
thys Church of Englande to
the purite and ſyncerite of
goddes worde.

Farther we learne howe
that the p̄ynces and coun-
cellours of the realme, ſhoulde
helpe forth the Godlye pur-
poſes and ſtatutes made for
the glorie of God w̄thin a
Realme.

The sixte Sermon

So was this kynges Godly purpose holpe by his counceyl, to Dauid, to Iosias. In that the kyng and his nobles doo confyrme the doynges of his people, wee learne that Godly magistrates shoulde not lette, but further and confyrme all godly purposes and vertuous studie of theyr people, when they studie amendemente of false relygyon: so dyd Iosaphat, Ezechyas, and Iosias.

¶ The summe of the proclamation.

 containeth the true and ryghte forme of repentaunce that pleaseth God, whiche is contayned in foure pottes.

Firste in outwarde sygnes
of

of heaupnes. Then in calling
upon the Lorde. Thyrdlye in
leaupnge the wycked and ac-
customed puell lyfe. Forthlye
in the truste and confydence of
Goddess mercye. Of these par-
tes we wyll speake somewhat
by order.

Of the externall sygnes of
a penitente hatte.



Two notes of penaunce
are here dyscribed: the
one abstynence frome
meate, the other sorditye and
bylenes of apparell: for after
such sort, as naturall men saye,
contraries are cured by contra-
ries. He that is geuen to hys
bodye, cannot please God by
penitence, excepte he come to a
sobernes: Neether the proude
and arrogante appareled, ex-
cepte

The fyrte Sermon
cepte he remoue the excesse and
abuse thereof.

I would, and exhort ther-
fore as manye as dooe excede
and offende in these two, to re-
tourne to penitence wyth the
kyng and people of Antuer:
if they woulde so dooe, they
shoulde not onely fynde grace
at Gods hande, but also more
healthe and sobernes of bodye,
more ryches in the cofre, more
plentye in the Realme, more
grace, wytte, and sobernes in
theyr houlde.

That the beastes be tyed
vp also from theyr meate, it de-
clareth that the kyng and peo-
ple had to much a delite in wā-
ton and ouer much gainesse of
theyr beastes, whiche beyng
kepte out of theyr accustomed
pyde,

vpōn the pꝛophet Jonas.

Ro. clviij

pyde, shoulde not alure theym
from theyꝝ penitence, noꝝ gyue
theym occasyon to retourne a-
gayne to the foꝛmer euyl.

further it pleaseth so the
Lorde to punyſhe the thyng
that allureth mannes fragile
nature to synne, because the
synne of manne shoulde the bet-
ter be knowen: as wee see by
the kyllynge of the Leuytically
beastes that neuer offended,
God woulde pꝛeach vnto man
that hys synne deserued none
other then presente and sodayn
death: so dyd the Lorde punish
and curse the yeaꝛthe that A-
dam and hys posterity myghte
knowe it was not a lyghte
thyng the transgression of god-
des cōmaundemente. Gene. iii.

so

The syxte Sermon
so do all creatures weepe and
mourne vntyll the tyme of the
reuelacion of the chyldren of
God. Romay. viii. And thus
perished he the beastes wyth
man in the flood. Gene. viii.

¶ The second sygne.

Next men shoulde thinke
that the abstinence fro
meates, or the castinge
of of gay apparel for certayne
dayes, shoulde deserue and me-
ryt thys fauoure and mercede
of God, it standeth in the pro-
clamacion, that they called cō-
tinually vpon the Lord. That
is to say: they asked feruentlye
and contynually, healpe and fa-
uoure of God.

Note in the conuersion of
thys kynge, howe that he com-
maun-

commaundeth not nowe to cal
vpon straunge Goddes, but
vpon one true and liuing god:
Euen so shoulde we do in the
dayes of oure trouble, accor=
dyng to the commaundement
of God and the example of all
the Patriarc kes, Prophetes,
and the Apostles. But thys is
to be noted that the texte say=
eth, they shoulde call strongly
vpon the Lorde: that is to saye
wth a penitente harte, that is
sorre for the euyl, and wyllyng
to stude for euer after to doo
good. We call earnestly vpon
the Lorde two wayes: the one,
when we aske of God to tourne
and kepe from vs hys ire and
dyspleasure. The other when
we desyre hym to take from
vs, and gyue vs grace to pre=
serue

The sixte Sermon
Serue away from vs, the sinnes
that prouoked and merited his
dispealure and wrath.

But we offende in thys be-
halfe, two maner of wayes.

Fyrst men cal vpon creatures.
The second they cal coldly, and
vnfaythfully, wyth out an ear-
nest mynd to amend, and faith
vpon the promises of God, for
Christes sake. So dyd Saule
rather call to God to auoyde
payne, then for anye loue he
had to vertue. For some asone
as the payne is remoued, they
retourne agayne to theyr olde
iniquyte, as Pharaon. Exodi.

¶ The thyrde note of pe-
naunce.



uery man turned from
hys wycked wayes,
and from fraude and
gyle

bp̄ the Prophet Jonas.

No. clx.

gyle whych they vled before.

Thys is the thyrde proper-
tye of penauce, wythoute the
whych, wee be rather hypocry-
tes, then penytente Chrysti-
ans. And the proprietye is
thys to forsake all euyl, and
flesshelp studie, and applye
hym selfe to vertue and godly-
nes.

Note fyrste that the text
sayeth: Euery manne tourned.
If the kynge offendyd, the
Councell, the Bysshoppe, the
person, the partye priest, eue-
ry one amended, so lette vs, ex-
cepte we wyll petythe.

And what shall we do too
tourne from vs the Ire of
God, kyndled, and inflamed?
Shal we by any mans merits
and deseruynges? No sayeth
the

The sixte Sermon
the texte, but euerye manne as
mende for hym selfe. And so con-
cludeth. Esay. lviij. Chap. Je-
remy. vii. And because Auarice
as Sainct Paule sayth, is the
mother and roote of al euyl, the
proclamation of the Kynge of
Muniuites is, that they should
leauē theyr force, violence, and
oppression: and so make restitu-
tion of the falle gotten goods.
Here let all men learne howe
to be saued, that haue gathe-
red together they care not whe-
ther wyth or agaynste the law,
wyth or agaynste Charitye.
Lette theym leauē doyng of
thys vyolence, and oppressy-
on, and restore agayne all false
gotton Goodes, or else sure
they wyll peryshe. So dyd
Zacheus, Luke. xix. And other
God=

Godly men, and rich men that repented. Let men looke vpon that wyse sayinge of Salomō Pro. xxi. Spoile not y poore, because he is poore, neyther oppresse not the afflicted in the port. For the Lorde wyll take vpon hym the defence of hys cause.

The fourth fruite of penitence.

Who can tell whether God wyll be conuerted, & moued wyth pitie, tourne from the fury of hys wrath that we peryshe not.

In thys texte we se to turne and bowe the angre and displeasure of God, is a greate
 Ex. i. matter

The fyrte Sermon
matter, and that to afflycte the
bodey wyth fastyng, to praye,
and to chaunge the olde wyck-
ed lyfe, is verye expediente
to wyne hys fauour: but all
these thynges be in vayne ex-
cepte there be lykewyle a con-
fydence, and true fayeth in the
mercy of God. And thys is
the thyng that **GOD** moost
deliteth in, when the sinner con-
fesseth that he is mercyfull for
hys promyses sake in **Christe**,
and not for the worthynes of
hys penaunce. So doeth thys
Kynge in the ende of hys pro-
clamacion set forth the mer-
cy of **GOD** to hys people,
whereby boeth he and they be
saued.

That it semeth hys oracyon
to haue a dout in it, truely not
wyth

Withstanding that, he was ver-
ry well perswaded of goddes
mercy. For as Jonas propo-
ned nothyng but goddes Ire,
he maketh mencyon of hys
mercy.

The doute he putteth: ey-
ther to put awaye the Augard-
nes of his people, eyther to de-
clare in hym selfe the fyghte &
battayle that is alwayes be-
twene the spirite and the flesh,
about Goddes promises. We
maye say also that in desirynge
worldely thynges of God, we
shoulde aske them wyth a con-
dicion. Math. viii.

We maye learne here to
put awaye dyspayre, and trust
to the Lords mercy, although
he threaten neuer so much our
distruccion.

The fyrte Sermon
Also here princes may learne
what proclamaciōs they shuld
make in settynge forth of reli-
gion: suche as only extend
to the glozpe and
mercye of
God
in Chyriste. Howe
the people accepted
thys Proclamacion, I
wyl shewe in the
nexte Ser-
mon.

¶ ¶ ¶ S.

The Seventh Sermon Fol. clxxx.
vpon Jonas, made
by Iohn Hoper.

The text.



And when God
saw theyr wor-
kes, howe they
turned from their wic-
ked wayes, he repēted
of the yuel whych he
sayed he would do vn-
to thē: and dyd it not.

Ye haue hearde howe thys
myghtye kynge at the prea-
chyng of Jonas, corrected
both hys sayeth, and maners.
And how by publycke procla-
macion, he wylled all hys sub-
iectes to do the same. Of thys
fact of the **¶** minutes, we maye
X.iii. learne

The scuenth Sermon
learne how that it is our office
to obey vnto al godly and ver-
tuous commaundemētis, pro-
clamaciōs, and decrees of prin-
ces, as many tymes as they cō-
maunde amendeiment of reli-
gion and maners. But our
people, and especially the mul-
titude of P̄iests be otherwysē
affected: for they do dysobeye
both God and theyr kyng. It
were a charitable waye yf they
haue anye thyng to obiecte a-
gaynst thys reformation, that
the kynges Magestye and the
cōuñcil godly intēdeth, to bring
forth argumentes, & not force,
and violence of armoure.

God therefore seeth, that is
to say, approueth theyr works
not because they wer clothed in
sackcloth, but because they tur-
ned

red from theyr wycked waies,
that they had chaunged theyr
fall religiō, & restored þ goods
agayne they had by vyolence
and extorcion taken from their
neyghbours, and euerpe man
walked in hys vocacion. And
euen as the Lord pityed them,
so wyll he doo vs yf we amend
our sayeth, and conuersacion,
and lyue in oure vocacion ac-
cordinglye. Esay. lviij. Ezech.
xviij. But and if we hate not
from the bottom of oure hat-
tes þ yuel we haue committed,
we tary styll in death.

That God repenteth on the
yuell he purposed to do vnto þ
Niniuites, we learne that al þ
threatenings of god be cōdicio-
nally, þ is to say: to fal vpon vs
if we repēt not of our iuel dedes.

x.iii.

That

The seventh Sermon

That is Godly shewed. Jere:
xviii. in these wordes. Repente lo-
quar aduersum gentē, et aduersus reg-
num, ut eradicem et destruam, et disper-
dam illud: Si penitentiā egerit gens il-
la a malo suo, quod locutus sum ad-
uersus eam, ago et ego penitentiā
super malo, quod cogitavi ut facerē ei.
That is to saye: I wyl speake
quickly agaynst the people of
kyngdom, to wast and destroy
them. If that people (agaynst
whom I haue deuyled) couerē
from theyr wyckednes, imme-
diately I repente of the plague
that I deuyled to brynge vpon
them. The same may ye see. E-
zech. xviii. zach. i. Turne vnto
me sayth the lord, and I wyl
turne vnto you: yet shulde not
God be accompted in constanc
thoughe he punyssh not as he
threatned, for thys is hys na-
ture

rate that can not be chaunged,
to receaue penitent sinners in-
to grace. Ezech. xviii. Math. xi
Jo. iii. v. The heresy and false
doctryne of the Catharones,
that denye mercy and remissi-
on of synne to sinners, is dam-
nable and naught.

The fourth Chapter of Jo-
nas. The Argument.

The sum of thys chap-
ter is : that God wyl
shewe mercy vnto pe-
nitent and sorowfull synners,
pea thoughe al the world wold
saye naye. This mercy god de-
clareth in this chapter, not on-
ly wpth words, but also with a
metaphor & similitude of a tre.

The diuision of y chapter.

It is diuided into two
partes. The one con-
tayneth

The seventh Sermon
 sheweth how Jonas was angry
 for his merce & compassion god took
 upon him penitēt Ninuites: wher
 fore he is reprehended of God.

The second parte containeth
 how Jonas beinge in the field
 Des, is taught of the Lorde by
 a tre that sodenly growed vp,
 and sodenly perished agayne,
 that he dyd noughte to be an-
 grye wth gods doynges to-
 wardes the Ninuites: and de-
 clareth farther that he coulde
 do none other then save them.

Therefore Jonas
 was sore dyscontente
 and angry, & he praied
 vnto the Lorde, and
 sayde: O Lorde was
 not thys my saying(I
 pray

pray the) when I was
yet in my Countrey:
Therefore I hasted to
fly rather to Tharlis.
For I knowe well is
nough that thou art a
mercyfull God, full of
cōpassion, longe suffe-
ring, and of great kind-
nes, and repentest whē
thou shuldest take pu-
nyshmente.

Of this text we learne, fyrste
how horrible and wycked the
peruetlenes of oure Nature
is, seynge Jonas (I can not tel
vpon what loue towards hym
selfe) is angrye: and not wyth
man, but with God, that wold
fauoure

The seventh Sermon
fauoure of mercy, the sorrowful
Pnitiues. Seynge ther was
suche imperfeccion and infyr-
mities in the holpe Saynctes,
how much nede haue we to see
what lieth in vs miserable and
wretched sinners?

Out of thys texte also wee
learne what difficultie & hard-
nes is in y^e office of preaching,
if it be truly and wel done: cō-
tinually whether it happē and
come to passe y^e he speaketh, or
it come not to passe, the prea-
cher stādeth in daūger of oblo-
quye and contempt: We maye
se an example hereof in Jonas
that preached by the worde of
God the destruccion of Nin-
ue: whyche if it had come so to
passe, they woulde haue called
Jonas a cruell tyraunte, and
seeker

seker of blud. And now that he
seeth the citty spared, he feareth
least he shoulde be accomited a
false prophet: not only among
hys owne countreimen the Is-
raelites, but also amonge the
Gentils, and then al his prea-
chyng shoulde be taken for a
mockerye. Whys contempte so
soze feareth Jonas, & he is ther
wythal so troubled, that he of-
fendeth god greuously. I may
accommodate y^e same fortune
vnto my self and others right
wel. When we speake for a re-
formation of the church, scho-
les, and polycyes, In to the
churche we wyshe to be putte
such ministers as can & would
teach the doctryne of the apo-
stles, and that they shoulde not
be knownen by theyr vestimen-
tes

The seventh Sermon
tes, and shauings, but by their
doctryne: The, such as woulde
minister the sacramentes gra-
uely, religiouly, and simply,
as Christe and hys Apostles
dvd. In Baptisme, nothyng
to be vled but the woorde, and
the symple and bare water. In
the supper of the Lorde, to vse
the Ceremonies and Rites of
Christe and hys Apostles, and
al occacions of supersticion to
be auoided. But althoughe this
doctrine be as true as Christ &
his Apostles be, yet I perceiue
dyspleasure, & great enmitye
eyle here vpon to me & to other:
yea, not onely vnto vs that be
subiectes but also to y^e kynges
magesty & his most honora ble
council. But the lord kepe vs
out of tēptacion, & gyue grace
and strength to do al thynges
to

to y^e glorie of God, & to praye
 for our enemyes. And as tou-
 ching scholes, speciallie y^e vni-
 uersities, they muste be amen-
 ded, and good heades & rulers
 apoynted in the Colleges, or
 els the word of god shal be hin-
 dred alwaies bi such as ought
 most to set it forth. Such god-
 ly mē as haue wherwal shuld
 helpe & prouide to haue schols
 to brynge vp youthe in euerpe
 where, througħ thys realme: &
 then shuld goodli & learned chil-
 drē occupy y^e place of supersti-
 tious & ignoraunt men, where
 withal this realme of Englāde
 is sore, & to much (god amende
 it) pestered & hurt withal: thys
 myght bishops in theyr dioce-
 ses helpe well, if they intended
 as muche good as they beare
 the worlde in hande they dooe:
 and

The seventh Sermon
and bestow some part of the
exces vpon the towardly youth
of the dioceses. So might
nobilitie, & other worshipful
men of the shyre dooe : yea so
might euery person and curate
doe, either with his goods help
forth the trueth and old catho-
lycke sayeth of Christe, eyther
wyth their good wyls animate
them to learne the doctryne of
the Patriarkes, Prophets, and
the apostles: and such as haue
the talente of teachyng, might
rather teache, then play: helpe,
then hynde: buylde, then pull
downe: helpe forth, then draw-
backe: promote God, rather
then the deuyl, fauour Christ
then Antichrist: agree wyth the
kyng, then conspire wyth the
Pope. As concernyng the polt
eye and

cle, and refozmacion thereof, I
haue sayd my mynd befoze: the
whych God geue grace it may
be accepted & folowed. If it be
not, yet I haue delyuered my
soule, & God shal requyre your
bluddes at your owne hande.
And incase anye man be offen-
ded wyth me for my true say-
inge, I hadde rather haue dys-
pleasure of all the worlde, then
of God, that is able to damne
both my bodye and my soule.
In y^e thyrd place Jonas put-
teth an excellent dyscription of
God, the whych we should wel
kepe in mynde: that he is a pi-
tiful and mercyful God, longe
suffering and of much clemen-
tye. This dyscription of God
agreeth with Gods owne wor-
des spokē to Moses. ex. xxxiii.

The fyrst Sermon
the whych encoraged Jonas, &
shulde do the same to vs if we
were of god. Great (doubtles)
was the synne of Jonas, that
toke an occasiō to be angry by
gods fauour and goodnes to-
wardes thys sorowful Citty.
Euen thus dyd the Pharises,
that were angry at Christ, be-
cause he kept companie wyth
synners. Jonas was then, as
many mē be now adayes, that
thyncke wretched Synners
shoulde neuer fynde pardon
for theyr synnes before God.
Now foloweth a farther des-
cripcion of Jonas faulte and
impatience.

And nowe O Lord
take my lyfe from me,
(I

(I beseeche thee) for I
had rather dy the lue.

Of thys text we learne two
thynges: fyrste howe sore and
hainously thys Jonas offen-
ded, that rather despyred to dy,
the god should haue pitie vp-
on these penitente people, by
whose preseruaciō, he thought
some shame and rebuke shuld
happen vnto hym: because he
did afore speake, and threaten
theyr perdition and losse.

Muche better and more
Godly dyd Moses and Paul,
that wysshed rather their owne
harme, the y losse of y people.
Also thys texte declareth the
werynes and impacienye of
the fleshe, that wyl not suffer

Yat. the

The seueneth Sermon
the troubles annexed vnto the
vocaciō, but rather wisheth to
dye, then to lyue. So dyd Elt:
as desyre death. .iii. Reg. xix. so
that the text & experience day-
ly sheweth the best day that e-
uer a true preacher shall see, is
the day of hys deathe. But as
the deuyl hath bled the voca-
cion of Bishops and Priestes
in this present tyme, ther is no
day so terrible nor fearefull to
them, as the dai of death. The
cause therof, me thyncketh S.
Augustine. Episto. cxi. viii. ad
Valerium sheweth right well.
Ante omnia inquam, peto ut cogitet re-
ligiose prudentia tua, nihil esse in hac
uita, et maxime hoc tempore facilius et
letius, et hominibus acceptabilius, E-
piscopi, aut Presbiteri, aut Diaconi
officio, si perfunctorie atque adulatorie
res agatur: sed nihil apud deum mis-
erius et tristius, et damnabilius. That
is

is to say: Before al thynges, I
desyre that youre Godlye pꝛu=
dence would thynke nothyng
to be more lyght, facile, or ioy=
full in thys lyfe, chievely now
thys tyme, then the offyce of a
Byschop, Priest, or Deacon, yf
the thyng be done lyghtlye or
hipocriticallye: but before god
ther is nothyng more misera=
ble, sorowefull, and damnable.
Nowe foloweth the aunswere
of god to thys angry man.

God maketh answer to
angry Jonas

Then sayd the lord:
art thou so angry?

Of thys demaund & questy=
on of the Lord, we learne how
he in a fume or hastye passion
(if a man may speke so of god)

The seventh Sermon
will not cast away this infirme
and weake Jonas : but wyth
sufferaunce trayned hym to a
better and moze aduised iud-
mente.

So doeth Elsaye reporte
of Gods nature. chap. xlii. He
will not put out the towe kind
led. He dyd not onely consyder
the weakenes of the man, but
also the daungers and trouble
of hys pastoral vocacion. Dy-
tfully therfore doth god beat
wyth hym, and scholeth him to
a farther & better knowledge.
Of this mā we mai learn how
to beware of hasty & rash pas-
sions of Ire, for if there be not
in all oure actes a moderacion
thereof, we shal neuer doo, nor
iudge thinges vpryghtly ac-
cording to knowledge. If me
would

would remember this demaund
of God towardeſ Jonas, they
woulde not be ſo angrye when
they be rebuked for their faul-
tes, but rather thanke ſadmo-
nitoure for hys good admoni-
ciō and warning of gods diſ-
pleaſure. Now foloweth the ſe-
cōd part of the chapter.

And Jonas gat him
oute of the Citye, and
ſat downe on the Eaſt
ſyde thereof, and there
made hym a Boothe,
and ſatte vnder it in
the Shadowe, tyll he
myght ſee what ſhuld
Chaunce vnto the cy-
tye.

Y. iiii.

When

The seventh Sermon

When Jonas had no excuse
to make, why he was angrie,
nor woulde not confesse hys
faulte (for he aunswereth now
nothyng to the question God
demaundeth of hym) he goeth
hym selfe out of the Citie to se
the ende: whether y^e Ninuites
wold perseuer in their penaunce
begone or not. Of thys we le-
arne yf we be wrongfullye an-
grie, and admonished, yf we
wyl not confesse the faulte, yet
shuld we consyder, and way it
the more deepelye. In that
he made hym selfe a boothe, we
see wth what simplicitie the
good man was contented with
all, and lykewyse howe he
hym selfe was contente to la-
bour to make hys own couch.
Pure Bishops, and Priestes
haue

Upon the Prophet Jonas. No. clxxiii.
haue all thynges prepared to
theyr handes, God geue them
grace better to deserue it. The
texte sayeth.

The Lorde God
prepared a wilde vine,
whych sprang vp ouer
Jonas, that he myght
haue shadowe aboue
hys heade, to delyuer
hym out of hys paine.

The Lorde here purposeth
to helpe the infirmities of Jo-
nas, and remoue the mistre &
false iudgemente he hadde of
Gods mercye, by the ymage of
a yong tree. He byngeth forth
a yong tre that may geue sha-
dow to Jonas, wherof Jonas
reioyceth verye muche. But
the

The seventh Sermon
the Lorde queeleth it agayne
strayghtway: and that maketh
Jonas eslonnes angri. In the
myddest of hys fumes con-
meth the Lord, and by a colla-
cion and similitude betwene y
symple tree, and the woorthye
Cytie of Ninie, he sheweth
Jonas his fault, that was an-
gry for the mercy shewed vn-
to the Citie. But in these thin-
ges, be thynges to be marked.
Fyrst in Jonas, then in God,
thyrddly in the tree.

In Jonas maye be sene
the ymage of a man that labo-
reth, and is oppressed with ma-
ny affeccions, and neuer con-
tented with y doings of god.
We shoulde not folowe thys
fault, but submyt oure iudge-
mentes to his wyl. Saying al
wayes

upon the prophet Jonas. Jo. clxxiii
waies & in al gods works, thy
wylbe done, whether thou send
vs myght or sorow, ioy or pain
for euery thing shalbe to y best
vnto those that loue the lord.
Jonas also in thys hys per-
uerse & froward opinion to w
draw the mercy of god fro the
penitents, expresteth y nough-
ty opinion that saith, that sin-
ners can neuer be receaued in-
to grace after they fal once fro
the Lorde. They would abro-
gate y greatest work of god, to
say hys mercede that it shoulde
not worke where it pleaseth
hym: but where as it pleaseth
mans fancies to appoynte it.
The Lord doth not onely fa-
uour and bear with Jonas in-
firmities, but also couereth
him from the burnyng & heate
of

The seventh Sermon
of the sunne, and also teacheth
him by the tree, that he is offen-
ded wout cause. what tree this
was it is not agreed vpon yet
among wryters, but it maketh
no matter therof, it is ynough
wee knowe it was a tree wyth
brode leaues, whereby the lord
would succoure both the body
and knowledge of the infyrme
Jonas. That it grewe vp so-
denly, and wythered awaye so-
denly, it beareth therein the y-
mage and propterte of suche
honours, riches, and treasures
as be in thys world: whych so-
denly ryse, and sodenlye fall a-
gayne. No man therfore shuld
basard or daunger hys soule
for so brittle and frayle things.

And by the withering awaye
of thys lytle tree, God woulde
shewe

Now Jonas howe uncharitable he was, angry that þ great Citie of Ninue was saued: as though he had sayd, if it greue the somuch for the losse of this lytle tre, shuld it not be a greater greife vnto the, to se the destruction of so greate a Citie? For the tree sprang vp in one nyght, and the Citie had stand many hundred yeaers. Againe for the tree, Jonas laboured neuer a dele, but God buylded Ninue. The tree is but one thynge, the Citie had greate nombze both of men and catel. And least Jonas myght haue sayd: yea, but al men of the citie be euyl, therefore worthy to perissh: but God addeth to the mater and sayth: there were in the citie aboue a hundred and twenty

The seventh Sermon
thientye thousande persones
that knewe not betwene the
ryghte hande and the lefte :
that is to saye, chyl dren , and
fooles.

Of thys dialogue betwene
God and Jonas, we maye ga-
ther thys generall, and vniuer
sal doctrine: that god wyl saue
al penitente synners .i. Timo.
ii. for seying he gaue hys onely
sone for vs, whyles we wer yet
his enemies, how shuld it be, he
wold not in him giue vs al thi
ges. Romaynes. viii. Mathe.
xi. But hercof commeth oure
losse and perdition, that we re
pente not from oure euyl, as
the Proclamacion of the king
of Ninue commaunded the
people, and subiectes thereof:
that

upon the Prophet Jonas. fo. clxxvi
that woulde not onely men
to amend theyr yuel liues, but
also they shuld restore agayne
all false gotten goodes, and
make restitucio thcrof, as well
to god as to man.

Restitucion towarde God
is, when al honoure and gloze
is geuen vnto hym, as saynte
Paule sayeth. i. Timotheus. i.
But thys gloze is, and hath
bene taken fro God by men of
euery sorte, as well by those of
the Ecclesiasticall polycye, as
those of the Ciuile policie.

Those of the Ecclesiasti-
cal Polycye take awaye thys
honour and prayse from God,
two waies. One by neglecting
the true doctrine, the other by
defendynge of false doctrine.

By

The seventh Sermon

By negligence offend such as know God and hys ministry by the holy word of god, yet for private respectes, ether for lucre, or for feare of them selues, suffer many tokens, monumētes and ceremonies of superstition: as is the dyuersitye of meates for religions sake, (yet I approve the commaundemēt of the Magistrates, that for a Civyle Policie, cause certayne dayes apoynted to eat fysh in) ymages, forbyddynge of marriage in the lent, the vse of suche vestimentes or apparel as obscure the mynysterpe of Christes churche, and representeth the forme, and fashyon of the Aaronicall mynisterpe of the old law, abrogated, and ended in Christ: ether els seldom, or
ne

neuer teach the people, neither procure them to be taught. All those I exhorte to restitution, or els doubtles theyr theste wyl byng them to damnaciō. Let them preach trulpe the woorde of God, and minister hys Sacramentes, after the instituciō of Christ: and the theyr harne Done in tyme paste, shall not be thought vpon.

There be an other sorte, that refuse not onlye to mocke thys satisfacciō, but also obstinatelye maintaine and defend false doctrine, and study to oppresse the true doctryne. Of thys sort is no smalle nūber. But those I exhort also to leaue theyr yuill sayinges, and to make restitution.

As many as be of the laytte,

3. l.

as

The seuenth Sermon
as thei be called, that is to say:
not of the publicke ministerie
of the church, robbeth also god
of hys glozy & honoure. They
seke remedy for synne by ano-
ther meanes then through the
death of Christ, as by the mar-
chaundies of Masses, Indul-
gences, Inuocaciō of saintes,
the peines of Purgatorie: but
I aduise them to geue God
that, for it appertayneth onely
vnto hym. Harken vnto the
woord of God, and call vpon
hys name as he teacheth tho-
rowe Christ, in spirit and veri-
tie. And thancke hym for all
hys gyftes he geueth bothe to
your body and soule.

At your death commende
your soules to hym, for Christ
that dyed vnder Pontius Pilate
late

lateas, Saynte Steaueu did
Act. vii. And do not dout of þ
dead, for they be at rest alredy,
eyther in heauen eyther in hel,
Jo. iii. v. i. Cor. xv. i. Tess. iii.
Apoca. viii. Wherefore rather
gyue thanks to God for the,
then praye from them.

¶ Of restitution to be
made to man.



A external goodes
maye a man offend
thre maner of wayes.
In yuel getting
of the. In euyl keepyng of the.
And in euyl spendyng of the.

They be yuel gotten manye
wayes. Fyrste when they be
taken from an other, by mur-
der, Rape, Wyolencie, Crafte,
or Thefte.

Thus offeded quene Ihesabel in

The seventh Sermon
taking away Naboths vine-
yard. iiii. Reg. xxi. at length she
was torne wpth dogges, for
her labour. Then be they iuell
gotten by subtylties, fraudes,
corruption of lawes, by lying,
flattery, and such other. Let e-
uerie man make restitution of
goodes thus gotten, or els he
shal sure perishe. Let the sedici-
ous, hurtful, and daungerous
traytoure, that contrarie vnto
Gods lawes, taketh weapon
agaynste hys leage Lorde and
kyng, restore booth hys herte
and hys goodes agayne, to the
kynge's pleasure and com-
maundement. Let al men cease
from gettyng of theyr goodes
by thys vnlawefull meanes:
and the goodes so gotten, lette
them restore againe, As zache-
us

us dyd. Luc. xix. And that they
may be þ better fensed against
thys vnlawful & vngodly get-
tyng together of goods, I pray
thē to read the Canon of saint
Paul. i. Tim. vi. Such as wil
be ryche. et cetera.

Goodes be puel kept, fyste
if they exalt thē vnto arrogan-
cie and pryde, whych bringeth
the contempt of other: and thē
if in the aboundaūce of goods
thou forget God: Thyrdly yf
haupnge goodes, thou cease
from labour, and put thy selfe
to ease, so that thou make thy
selfe profitable neither to god,
neyther to the cōmune wealth
thou dwellest in. Here offende
verye soze and daungerouslye
such as possesse the goodes of
the churche, and preache not,

The seventh Sermon
such as haue stipēdes to teach
and teach not, wages to warre
and warre not, receaued for a
thousād souldiers, and serueth
not wyth spue hūdzeth: Such
as enioye hospitaless, almous-
houses, and the prouisiōn of
the poore to their own priuate
commoditie: To al these I say
repente ye, and make resty-
tucion.

Goodes be euill spente.
Firste, if they be consumed in
an yuell cause. As when they
be applyed to pryde and ex-
cesse in apparel or meate and
drinke, to the oppzessyon and
hurte of the poore. Eyther to
fynde a greate compaigne of y-
dle and loyterynge men.

Then yf they be not vbled
to a good vse, to the edifying
of

upon the Prophet Jonas. Fol. clxxx.
of Christes Church, the helpe
of the poore, the prisoners, and
suche lyke.

For in the latter iudge-
ment, the Lord shal aske what
care and charge we had of the
poore, Math. xxv. And we see
the rygh man damned, because
he gaue not to Lazarus, Luc.
xvi. Unto those also I saye:
repent ye, and spend the giftes
of God after knowledge and
vertue, yf ye wyl not, ye shal
all peryshe, Luke. xiii. God
sleepeth not but seeth all oure
actes, and noteth oure doo-
ynges.

Incase anye of these men
(whether they be of the Eccle-
siasticall Policie, or the Ci-
uile policie of thys your real-
me, mooste Gracious kynge,
3.iiii, and

The seuenth Sermon
and you my Lordes of hys
most honorable couſell) detract
and wyl not make reſtitucion,
nor ble theyꝝ goodes well, for
the offyce ye haue taken from
God, ye be bounde to compell
them to do it. And fyrſte of all
(becauſe ther is no mā but ſin-
neth) loke fyrſte vnto your ſel-
ues, & the wꝑth yꝝ kyng of Bri-
taine, and the Nobles of hys
realme, repente ye, and reſtoꝛe
vnto God that is Gods, and
vnto mā, that which is for the
cōfoꝛt of youre ſubiectes: good
lawes, and diligent execucion
and blage of the ſame. Then
compell booth the ſpiritualtye
as they be called, and alſo the
tempozallie to make reſtituciō
booth to God and man accoꝛ-
dingly. And now the lord hath
geueu

upon the prophet Jonas.

Jo. lxxxi.

geuen you peace, because ye
myght haue leasure to do these
thyngs, as Paul saith. i. Tim.
ii. Do therefore as Salomon
dyd. iii. Re. viii. Abuse not the
peace in playinge sportes, and
pastime, but in the buildyng
of Gods temple, whych hath a
longe tyme layne desolate: Ye
haue an example. Num. v. and
in any case let that example be
folowed. Ther be the gestes of
Josaphat, the kynge wrytten
ii. Para. xvii. in the whych are
thre notable thynges. Fyrst he
toke away and remoued from
hys people, Idololatrie.

The seconde, he gaue them
true iudges, whose godly con-
ditions are wrytte in the same
booke. cap. xix. that feared the
Lorde, accepted in iudgement
no

The seventh Sermon
no persōs, thid. They receiued
no bybes, nor rewardes.

The thyrde, he placed and a-
ppoynted Priestes, not in one
place but in all the Cyties of
Iuda: and not to the ende they
shoulde playe and pastyme,
but to teache, and not euerie
thyng, but the lawe of God.
All these thynges muste ye do,
mooste Gracious kynge, and
you my honourable Lordes
of hys' highe and wylsecounsel,
if ye wyl lyue in peace, and
quyetnes. I do not exhor-
te your Maiestie nor your most
honorable Counsell lyghtlye,
but vpon greate, and waygh-
tye consideration to remoue al
these thynges, that be eyther
the Deupls, ether mannes in-
uencion.

For

vpōn the Prophet Jonas.

Foz in the scripture I fynde
that God manye tymes is of-
fended when we giue hym but
halfe honour.

Howe well began Jehu the
kynge of Israell. iiii. Regum.
x. But because he remayned in
the synnes of Hieroboam, hys
kyngdome was not onelye
afflycted, but at length distroi-
ed also. Abolyshe therfore god
lye kynge, all iniquyte, and
permit not Masse nor such ab-
hominacion to any man wyth
in youre hyghnes realme: no
not to the straungers, whyche
doubtles shoulde be an occa-
cyon of flaunder to youre re-
alne, and subiectes. Foz Asa
the kynge of Juda. iii. Regum.
xb. remouyd hys mother from
the rule, and gouernance of
the

The seventh Sermon
the realme, because she hadde
an Idole in a groue, the which
her sonne the king bzent. The
your magestye must institute
true, fayethfull, and iudges of
good conscience. Then sende
suche priestes thzoughe your
Realme, that haue these twoo
condicions. Fyyste that they
teach, the þ thei teach the word
of God. If your magestye do
these thynges, then shall God
sede peace and quietnes to his
pleasure. Farther, God shall
make you a feare and terroure
to fozen and straunge nations
that know not the liuing god.
And thys pource magesty shal
auoyde the better, if ye beware
of flaterers, and thinke as Jo
ada in hys youth fauored the
truthe of God, and in hys age
by

by flatterye departed from it.
 iiii. Regu. xii. so the same yuell
 and daunger maye corrupte
 your hyghnes. Then if it may
 please you to commaund moze
 sondre tymes to haue sermons
 before youre magestye, it wyl
 not be a lytle healpe to you, yf
 they be wel made, wel bozne a-
 waye, and well practised. And
 seying ther is in the yere. liii.
 .viij. C. lx. houres, it shall
 not be much for your highnes,
 no nor for all your housholde,
 to bestow of the .lii. in the yere
 to heare the Sermon of God.
 If your magesty do these thin-
 ges, the bloud of pooze people
 shall not be requyred at youre
 hands. But I rede both kynge
 and counsell to be admonished
 and to amend thinges anylle.
 Ye

The seventh Sermon

Yf not, the kynge of Ninive
wyth hys people, shall rylse at
the later daye, and condempne
bothe kynge and counsell to
deathe. For they conuerted at
the preaching of one man: yea
at the preaching of a straun-
ger: we haue not only heard y^e
same by the mouth of straun-
gers, but also by the mouth of
our owne country men, & that
many tymes. Let vs therfore
beleue and amende, or els we
must perishe.

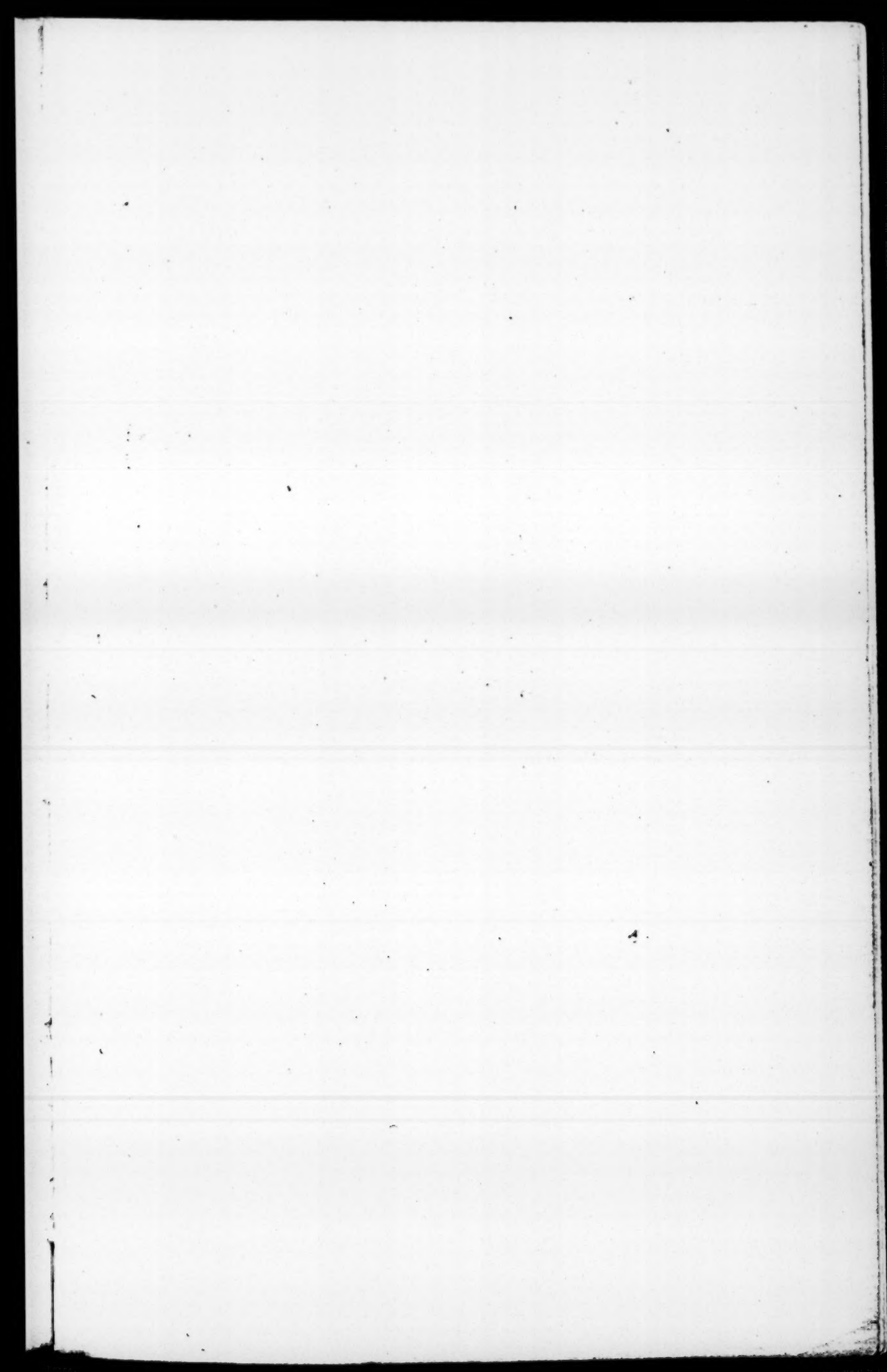
God preserve for y^e death of
Christ, the Kynge's magestie, at
hys honorable counsell
w the hole realme.

Amen.

(. . .)

Τελος θεου αλογα.





 **Imprinted**

at London by Iohn
Dawe, dwelling ouer Al-
dersgate, and Wyl-
liam Seres dwel-
linge in Peter
Colledge.

*Sum priuilegio ad impris-
mendum solum.*